

A PLAIN  
AND GOOD TREATISE  
Concerning the Masse  
and the Blessed sacrament  
of the altar

For the Instruccion  
of the Simple and  
Unlearned People

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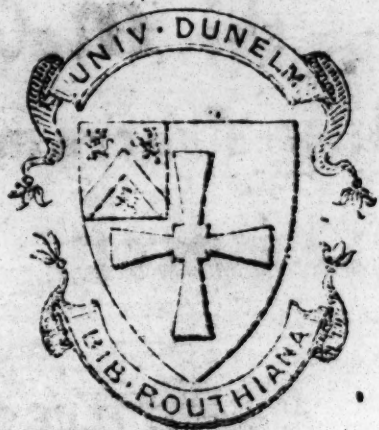
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# A platne and

godly treatise concerninge the  
Masse and the blessed Sacra-  
ment of the Altar, for the in-  
struction of the simple &  
vblearned people.



The very holy new sa-  
crifice of the new testament  
which the Church of Christ  
hath ever had in use and ce-  
lebrated even from the be-  
gynning, is of the olde holy watters cal-  
led (as it is at this day throughout the  
Catholike Church) by the Hebrew name  
Massa, as it appeareth righte evidently  
by S. Ambrose in hys. v. booke of Epi-  
stles, and the xxviii. Epistle of the same  
booke, & by S. Austine also in hys. c. li. ser-  
mon De repositore. And thys worde Massa  
hath hys original of the Hebrew worde  
(Massa) which signifieth voluntary or  
free oblation or offering, which is offer-  
red by wpyth the hande: or els (as some  
other do thynke) of the Hebrew worde  
Malas, which signifieth to separate or  
loose by: and althoughe the olde holy fa-

Andreas  
lib. 2. c. 11.  
Sola. 1. 1.  
Sola. 1. 1.  
Augusti. 1. 1.  
mone de 1. 1.  
poze 1. 1.

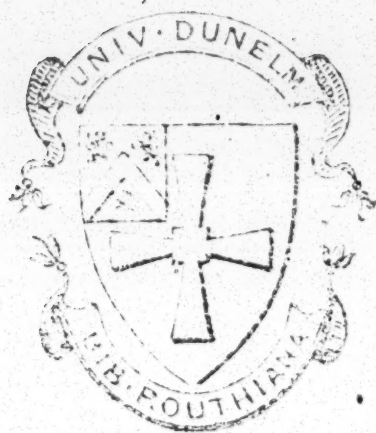
A. 1.

thers

Discovered in Bam. Sol. 75

81735254x

Manuscript of the  
printed by J. Wayland



The ms. is of

the 15th century

and is of great value

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lib. 2. c. 1.  
Solard. c. 1.  
Gola. xxiii.  
Augusti. ser-  
mon de re-  
posito. c. 1.

A. 1.

thers

## A godly treatise

Chrysosto.  
homelia.  
xxxi. in  
Matheum  
cap. ii. Ept.  
ad Timo.

thers byd ble thys worde. Misse for eue  
ry spyrytuall oblacion, offered vp by the  
priest for the whole multitude, yet prin  
cipally and specially it signifieth y<sup>e</sup> holy  
sacrifice of the Altar, and that very co  
gruently & aptly. For in the Masse are  
sundry spyrytuall oblacions made vnto  
God for the whoole state of Christes  
Church, but specially thre. The fyrste  
is the sacrifice of laude and prayse and  
thankes geuyng, whych is geuen & offe  
red vp vnto God of holy Church for all  
the estates herof spyrytuall and tempo  
rall, And for all the membres herof ab  
sent and present thozow all the worlde,  
laudyng and praysing and geuyng tha  
kes vnto God thozow our Lord Iesus,  
for all the benefites, gyftes and graces  
geuen to any member of thesame, acknow  
leging that it hath receyued at the mer  
cyfull hande of God, all such gyftes, be  
nifites & graces in any member thzough  
the blissed merites of our sauior Christ.  
The second oblacion or sacrifice is. The  
whole Church of Christ, whyche is the  
mysticall body of Christ, signified & re  
presented in the fourmes of breade and  
wyne, vnder the whych the very natu  
rall body and bloud of Christ are verely  
and

## of the blessed Sacrament.

And really. Thys sacrifice offereth the Church in the Masse vnto God the father thowowe hys sonne Iesus. For lyke as Chyste bare the synnes of the world in hys very naturall body vpon y<sup>e</sup> crosse, & so in hym self offered vp hys Church vnto God hys father, so doeth now the Church w<sup>th</sup> the oblacyn of the very naturall body of Chyste in the Sacrament, offer vp her self as a lyuely sacrifice in spyr<sup>it</sup>uall bowe and dedicacyon, promysing to remayne and contynewe in chyst for euer, by whose precious death and oblacyn she was redeemed, As the blessed father S. Austyne very playntly doth declare in his epistle to Paulinus. All thinges (sayeth he) that is offered vp vnto God, are bowed vnto hym, & most specially the oblacion of the auter. In whiche sacrament is declared another very greate bowe of ours, wherein we do bowe that we wyl remayn in Chyst lyke as in the Joynce or knot of Chyste bodye.

Episto. iij.

The lyke he teacheth in hys booke de Unitate dei in these woordes: Thys is a sacrifice of Chystryan men, we be ying many are but one body in Chyste, whiche sacrifice the church of Chyst

A ii. frequē

Libro. r.  
Capit. vij.

## A godly treatise

frequenteth also in the sacrament of the  
auter, well knowen of the saytheful.  
Where it is declared that in the very  
same oblacion that the church doeth of-  
fer, the church it selfe is offered.

The thyrd and most excellēt sacrifice  
of all, is the very naturall body & bloud  
of Chyyst. whiche in the masse is not  
onely consecrate and made by the most  
mightye power of Gods omnipotent  
woorde, spoken by the priest, as the mini-  
ster of the church, in the auctorite and  
person of Chyyst, But the very same bo-  
dy and bloud, wyth all the merites of  
Chyyst, are also offered by the priest  
and mynyster in the person of the hōle  
church, as a moste acceptable sacrifice  
and oblacion vnto God the father: Not  
blodely by death (as vppon the crosse on  
good Fryday) for so he was but once of-  
fered, and can dye no more, but sacramē-  
tally and in mystery, representynge (as  
in moste thankfull memorye) that sa-  
cifice, whiche Chyyste made once for  
ever on the crosse. Of the whyche moste  
holy sacrifice sayeth the holy martyr S.  
Appzian: This holy sacrifice (saith he)  
is perpetuall remaynynge for ever.  
There can no multitude consume this  
bread,

In sermone  
de cens Do-  
m. ni.



## of the blessed Sacrament.

bread, nother doeth it weare wyth antiquity or age. And wrytyng to Cecilius:

If Iesus Chryste (sayeth he) our Lorde **Libro. ii.**  
and our God be the hygh priest of God **Episto. iii.**

the father, and he hym self fyrste offered  
by sacrifice vnto God hys father, & com-  
maunded the same to be done in the me-  
mory of his death, Then without doubt  
that priest is in hys stead of Chryst, which  
followeth and doeth that whych Chryste  
did: And then offereth he a true and a ful  
sacrifice in the churche to God hys father,  
yf he so offer as he hath sene Chryste of-  
fer. Chrysostome also sayeth, that hys labe  
of God is offered at the table of Chryste.

And in the seuententh homely vpon the  
Epistle to the Hebrewes, he sayeth that  
we offer the very same oblacion, whych he  
was once offered by into holiest of all  
holy, and that ours is one with it: & they  
be not many or diuerse. We offer (sayeth  
he) the very same thyng alwaye, not  
now one lambe, and to morow another,  
but euermore the very same: for thys sa-  
crifice is but one, els by thys reason,  
synce it is offered in manye places there  
be many Chrystes. Not so, there is but  
one Chryst, whych is euery where, both  
here hole & ful, & ther hole & ful, one body.

Homelia de  
Eucharistia  
in Encenis

## A godly treatise

p[er] all garment of our sauiour. Chryste  
 touched w[ith] sayth, had vertue and po-  
 wer to heale h[is] diseased, h[is] much moze  
 power and might must nedes the very  
 p[re]sence of h[is] immaculate holpe & dy-  
 upne fleshy and bloud haue to helpe and  
 heale the godly diseased, when it is de-  
 uoutly touched w[ith] constant sayth and  
 feruent charitie. But the carnal man  
 will perhaps say: If the woorthy receypte  
 of the sacrament be so effectuous, howe  
 is it that we perceyue it not: verely be-  
 cause the effectes are godly, and ca[n] not  
 be grossely and sensibly felte of vs, No  
 moze then we sensibly seale our saythe,  
 charitie, hope, remission of sinnes, & such  
 other infused vertues, whenne they are  
 wrought in our soules: whome though  
 we can not fele sensibly & grossely, wh[er]e  
 they are powred & infused in our soul,  
 yet notwithstanding they are verely in  
 vs. In lyke maner are these graces and  
 godly effectes of h[is] blessed body & bloud  
 of our Lord, in h[is] woorthy receauer here:  
 of though he fele them not. Yet many  
 holy persons & perfite men haue, & some  
 vndoubtedly both yet oftentimes seale in  
 them selves, after h[is] deuout receate o[er]  
 the p[re]sence of the blessed sacrament most  
 delectable

## of the blessed sacrament.

delectable & heauenly sweetenes, muche  
gostly comfort and cōsolacion, more en-  
crease of vertue, more hate of vice, more  
contempte of the world, and more ardet  
charitie and loue of God, wyth such gra-  
ces. Wherfore good chrystian reader, y  
mayst perceyue that it was the very de-  
uyle & dyvyl of the deuyl, & the subtiltye  
of great sathan hym selfe (who euer ma-  
keth and enuieth the honoz of God &  
the health & welth of mans soule) so pre-  
sumptuously and perniciously to abolishe  
the most holy sacrifice of the masse and  
most blessed sacrament of the aulter, pla-  
cinge suche scysmaticall ryles, and plan-  
tyng such detestable bores of commu-  
nion thozough the pestilente preachyng  
and ragyng wythout all reason of a sort  
of sottes (nay of Scismaticall & blasphemous  
heretykes) to spoyle & rob almighty  
God of so greate honoz, in thys hys  
church of Englād, so to defraude innu-  
merable deuout soules of so great relife  
& cōfort, so to seduce & deceaue so many  
Chyistian men frome theyr true belyfe  
and Catholyke saythe, and fynallye to  
drawe so great a number, both of yōg &  
olde, hedlonge into presente daunger of  
dampnation, bothe of bodye and soule.

1570

A b.

Pet

## A godly treatise

Yet in my iudgement neyther the maly-  
cious deupse of the deuyll, neyther the  
curled and pestylente malice of the he-  
rityckes, semed not muche redper in  
theyr dyuelyshe dystes and pestilente  
peruasions, then dyd the frayle folys &  
fond madnes of suche beaste blynd peo-  
ple, that so redely and so fondely would  
beleue and credite in so weyghthe mat-  
ters of the fayth, suche a rude raylynge  
rablemente, agaynst not onely the vni-  
uersall church, but also agaynst y very  
manifest and open scripture. It was a  
saymere madnes of men so soone to be  
perswaded from theyr fayth into so hor-  
rible heresyces, and y of suche of so small  
honesty and treuth, that scant coulde be  
trusted for the worth of one halfe peny:  
whose lyues appered manifestly to all  
the world, not onely lose and leude, but  
also abhomyable. And as for theyr doc-  
tryne and preachyng, it was bothe blas-  
phemous vnto goddes infallible truth,  
heretycall agaynst his holy worde, and  
also scismatical in his catholike church,  
pestylent & pernycious vnto people, se-  
dycious, to a shrewde sort, and most co-  
monly conteyned litle matter els then  
raylynge and ragyng agaynst the cere-  
monyes



## of the blessed sacrament.

monyes and sacramentes of the church  
and the mynysters hereof, settinge the  
worlde at suche losenes and leude lyber  
tye, that no law coulde let lust, all good  
order broken, the magistrates contemp  
ned, and the people so farre deuyded, y  
the father dreade the chylde, the mar  
chaunt hys prytyle, the maister hys mā,  
the mysteres her mayde, the wyfe her  
husbande. No man durst trust hys next  
neyghbour. Amitie and frendshyp was  
fled the realme, truth & truste was out  
troben, all good maners and nurtur in  
youth rypled, the very rotysh of chastity  
in maydens cast of cleane, so that what  
eche man lyked and lusted y he thought  
lawfull. And fynally vertue so odious &  
hated, that euery man semed to be wery  
of all honesty. The clergye ashamed of  
chastite, the ppyetes and mynysters of  
prayer, the aged of deuocō, and as our  
mayster Chrysste sayth: where wycked  
nesse wered plentyfull, there charitys  
wered colde. Of suche sedycious sedes  
sowen of thys shrewde soze we seale &  
see the dregges dayly, wherfore I mar  
uel much what ment the madnes of me  
to suffer them selves so shamefully to be  
seduced & so lewdely led from y Catho  
lyke

## A godly treatise

lyke saythe and beritte of God and holy church, by such i whō wer litle colour of honesty or good lyfe, & of great learning muche lesse, & that with so slender & so vnlearned argumentes and symple reasons, whych hath litle or no apparence. What a worshipful argumēt was this (whych is the chieffest) that they do commonly brynge in, to take awaye masse: The name of the masse is not in all the whole Wyble, loke from the begynning vnto the ende, Therfore it is Idolatrye to worship the sacrament, and abominacion, and we oughte not to beleue it nor to esteeme it. With lyke argumētes they maye wype out of our belefe the Trinitie: for an heretyke might say, the name of the Trinitie is not in all the Wyble, Therfore it is Idolatrye and abominacion to worship it, and we oughte not to beleue in it. As thys argument is verye sonde and solpse, and the conclusion detestable heresye agaynst the holy Trinitie: So is the other agaynst the blessed sacrament. For though the name of the blessed Trinitie be not expressely in the Wyble, yet is there taught the thing whych this name Trinitie doth signifye, that is to saye: Thre persons, the father,

## of the blessed sacrament.

ther, the sonne, & the holy ghost, whyche  
all thze are but one God. In lyke ma-  
ner we aunswere to theyr sonde argu-  
ment and follythe reason. That thoughe  
thys woꝛde Masse oꝛ Missa be not in al  
the Byble, Yet the thyng, whyche thys  
woꝛde Masse pꝛyncipally doth signifye,  
(that is to saye: The consecration & ob-  
lacion of the verye bodye and bloude of  
Chryst in the blessed sacrament,) is ma-  
nifestly taught by our sauour Chrystes  
dede and woꝛdes in the scripture: & ther-  
foze we oughte to beleue it, and pꝛoue  
the contrary is an horrible heresye. By  
lyke kynd of argument in trew forme,  
In thys maner. In all the whole Bible  
froa the fyrst lyne of Genesis, to the lat-  
ter of the Apocalipses are not found these  
sayinges: The Masse is a homynacion.  
It is Idolatrye to woꝛshippe the sacra-  
mente. Chrystes bodye is not in the Sa-  
cramente. The Sacramente is but a  
fygne of Chrystes botye. But they  
are agaynst the very manifest and open  
scripture, and trewe saythe of Chry-  
stes churche the pyllar and the grounde  
of trueth and veritie. Therefore we  
iustly conclude, that eche of these sayin-  
ges are very detestable Heresye, and  
who

## A godly treatise

who that eyther doth beleue, ether doth teach any of these, they are very execrable heretykes, & we oughte not neyther any other chrysten man to beleue them.

Now for as muche as the these and princippal thynge that I entend in thys present purpose is (for the instructio of the vblearned & ruder sort) to set forth and to proue by mooste manifeste & substantiall witnes that in the blessed sacrament of the aulter is the very naturall body and bloud of our sauour Chryste, verely and really, I shall therefore not onely byynge in warrant & witnes sufficiently and abundantly for the trueth & veritie, But I shall also shew briesfly what proues and warrantys the heretykes ble for the mayntenaunce and defence of theyr herespe and falshed, that the wyse and diligent reader (diligently and indifferently readyng both) maye deserue and se how fyne and substantiall the ground and foundation is of y catholyke sayth, and how feble and false the foundation and ground is of y falshed and herespe.

And fyrste for the grounde and prose of the holy and catholyke saythe, concerninge the reall and very p[re]sens of the blessed



## of the blessed sacrament.

blessed body and bloud of Christ in the holy sacrament, we will bypnye in thzee soztes of testimonies and witnesses: y (as our Sauour sayeth) in the witnes of two or thzee might stande all trouth. The fyrst are y'playn scriptures, which alone were (or at the lest oughte to be) sufficient to a christen man. The second shalbe the auctozitie or witnes of the general counsels, whych pzesenteth the whole Church, from whome as from y' holy spirite of veritie, commeth and is declared the trueth in all contrauersie in matters of our saythe, vnto whome we ought to geue greate honoz and credyt. The thyrde shalbe the testimonies of the aunciente fathers and holy wyrters, who shall declare not onely theyr owne sayth and belief, but in declaring thereof shal declare also the sayth of the church of Christ in theyr tyme, whych was none other then theyrs. And because that the reader mighte the better perceauie, that the catholyke sayth as concernyng the blessed sacramente is no new inuented saythe of late yeaues, but hath ben the sayth of the Church sythe the tyme of the holy Apostles, as ye shal playnly percepue by the testimonies of these

## A godly treatise

these auncient and holy fathers, whom  
I shall so place in such order as they ly-  
ued in the church from tyme to tyme,  
notyng in thre margyn, the yeare of  
our Lord, begynnynge from the tyme of  
S. John Euangelist, that is to saye at y  
holy martyr S. Ignacius, who was S.  
John Euangelist disciple, and learned  
hys sayth of hym, and so procede frome  
tyme to tyme allegynge the holy doctours  
and auncient fathers of euery tyme, vn-  
tyll within foure or fyue hundred yeres  
or litle moze of oure tyme. And as for  
these foure or fyue hundred yeres last  
past, the heretykes them selves doe con-  
fesse and graunt y the catholyke church  
hath constantly beleued and professed  
and taught the very reall p[re]sencs of the  
very naturall body and blood of Christ  
in the sacrament. And he that will not  
be satisfi[ed] with these thre witnesses, that  
same is not w[or]thye the name of a  
Christian man, but ought to be take as  
an Heathen publican. For by these thre,  
that is to say, by the holy scriptures, the  
holy generall counsels, and by the holy  
auncient witnesses we are instructed and  
led in oure sayth and Christian manners.  
And fyrste thou shalt marke deare &  
diligent

## of the blessed Sacrament,

diligente reader) that where these carnall Caphernaites and Jewys the sacramentaries, woulde make the worlde to wene that our saviour Chryst, of his ineffimable charitie shewed towarde vs in hys death and passion, had lefte vnto vs in the blessed Sacrament but a bare peace of bakers bzead, as a sygne of his bodye (wherhe in very dede were but a symple and a poore meane memozial of so great charitie) and not his very body in dede, and therfore they do conclude (as they might wel, yf this were trew as it is false) that it is Idolatrye to worship it.

Thys do they I saye diligently teach, but all without the Wyble, hauinge no warrant of scripture, neyther wittnes of any one generall counsell or aunciente holy wyters of the church, but woulde haue the worlde beleue them for þ bare worship of their worshipfull woordes. But if thys were true (as it is most vntrew and false) that Chryste had lefte vs in the sacrament but a bare sygne of his bodye in bakers bzead, then had the Jewys the Synagoge ben in better case a great deale then the church of Chryste. For they had a more worthier signe of  
B Chrystes

## A godly treatise

Chyistes body the is bare bakers bred,  
For they had myraculous Manna, cal-  
led in scripture the aungels breade, be-  
cause it was ministred to them by aun-  
gels from God: and (as they saye) the  
church of Chyist hath but bare corpozal  
bread, ministred withoute myracle by y  
baker. But the holy apostle saint Paul  
proueth evidently & playnly thozowout  
(all most) the whole Epistle to the He-  
bryes, that the testament, priesthod, mi-  
nisterie and sacrifice of Chyist excelleth  
in perfection, the testamente, priesthod,  
ministerie and sacrifice of Moyses, for  
that the sacrifices & ceremonies of Moy-  
ses were but figures, similitudes and  
significations of the onely sacrifice of  
the new law and testament: and the old  
lawe had but a bare shadow (as saynete  
Paule sayeth) of the good thinges that  
shoulde come thzough Chyist, whiche he  
shoulde bring vs, & not the thinges them-  
selves. And without doubte, as the testa-  
ment and priesthod of our sauour Chyist  
passed and did excell in perfection y olde  
testament and priesthode of Moyses, so  
doeth the new law Evangelicall and sa-  
cramentes y our sauour Chyist taught  
and instituted, excell in perfectiō y olde  
lawe



## of the blessed Sacrament.

lawe and Sacramentes that Moyses taught the Jewes: for they had the vnperfecte, we haue the perfecte, they had the shadowes, we haue the bodye, they had y figures and signes, and we haue the thinges them selves. Let therfore the Jewes & heretyckes goe together, with their beggery and bare significacions & sygnes. For all the fygures are gone & passed with the figuratiue & imperfecte lawe and priesthode, and Chyriste hath placed the veritie. In token whereof he at the laste supper with his disciples immediately befoze he instituted the blessed sacramente, he spake byd eate with hys disciples the Paschal, whyche was that hyghest & moste excellent sacrifice of the olde lawe: and immediately vpon the eatynge hereof, he instituted the most blessed sacrament, Intending (as sainet Jerome sayeth) to make an ende of the carnall and Mosaicall feast, (whyche was celebrated in eatynge the Pascall labe) and the shadowe so passynge and vanyshynge awaye, to place in stede hereof the very Paschal lambe. Therfore sayde he to hys disciples (as sainete Luke witnesseth) I haue greatly desired to eate this Paschal lambe befoze that I suffer.

Super  
Matheū.

Luke. xxi.

B ii.

Nowe

## A godly treatise

**Tertullia  
nus. iiii.  
lib. aduer-  
sus Mar-  
cionem.**

**Eypzia-  
nus lib. ii.  
episto. iii.**

Nowe this greate desire of our sauour  
Christe was not so muche to eat the pas-  
cal lambe, the imperfecte sacrifice of the  
olde law, but rather it was to ende (syth  
he came to fulfyll the lawe) all the im-  
perfecte and fyguratiue sacrifices, and  
to place in their steede not bare significa-  
cions and baren fygures (for such were  
the other,) but to place for euer the veri-  
tie it selfe, as the perfeccion and ende of  
all fygures, the mosse perfectest & mosse  
holy sacrifice of hys very body & blood.  
For as Tertullian sayeth: of breade he  
made hys bodye, whyche he distribut-  
ed to hys disciples. This was it that he  
longed and desyred so soze to eat wyth  
hys dysciples eare he should suffer. Fur-  
thermore at hys lyster supper, he  
fulfilled also in the blessed sacramente  
the offyce of hys euerlastynge priesthod  
prefigured (as saincte Eypziane sayth)  
in Melchisedech. For we can not rede  
that he anye where or any tyme els ful-  
fyllled that figuratiue priesthode, whose  
sacrifice and offeringe was breade and  
wyne, sayng at hys laste supper in the  
blessed Sacrament, wherein is offered  
the very bodye and bloude of Christe  
under the formes of breade and wyne.

The

## of the blessed Sacrament.

He hath also kept and fulfilled hys promys made to hys disciples, in the syrte of sainte John, promysinge vnto the that he woulde geue them breade, whyche should be hys fleshe, not a figure of his fleshe, but that same verpe fleshe which he woulde geue also for the lyfe of the worlde. Nowe consonaunty and agreeably herevnto, the holpe Euangelystes sainte Mathewe, sainte Marke, and sainte Luke, doe moste playnly declare howe and in what maner our Saviour gaue thys breade, whyche was hys very fleshe and body: and thus here we will bypnye in oure fyrst witnes.

Theophyl.  
lactus in  
Johanne.

### The fyrst witnes & profe.

The wordes of the Gospell are these reported vniformely of sainte Mathew, sainte Marke, and of sainte Luke. As they were at supper, he toke breade in hys hande, he blessed, he brake it, & gaue it to hys disciples, sayinge: Take, eate: thys is my bodye, whiche shalbe geuen for you, As who woulde saye: Thys is the breade that I promysed to geue you which should be my fleshe. And after they had supped, he tooke the cup of Challice, and geuyng thanks, gaue it to them

Mat. xxvi.  
Mar. xiiii  
Luke. xxii.

Is iii.

sayinge:

## A godly treatise

sayinge: drinke of this all ye. For thys is my bloud of thys new testament, which shalbe shed for many in the remission of synnes. Who coulde haue spoken moze playne in so few wordes, to expresse that thyng that we do beleue and intende to proue: that is to saye, That the sacramente whiche he gaue with hys hande vnto hys disciples, was hys very bodye: he sayde not this is a sygne or fygure of my bodye.

This is a signe or figure of my bloud, But most playnly he sayde: This is my bodye, This is my bloud. If there be parabolical or figuratiue sence or meanig in these most playne wordes of Christ, & any other sence then þe letter manifestly & lictterally doeth signifie, Then should there some woorde or sentence goynge before or folowynge, expresse and declare what the meanyng or sence shoulde be. For so commonly we doe synde in al paraboles and methaphoricall and fyguratiue speches. As whan he sayeth: I am the true vyne, I am the doore. In whiche sayinges he ment not that he was a materiall vyne or a materiall doore, but he mente that he mighte be compared, and was lyke in some propertie vnto a vyne or to



## of the blessed Sacrament.

or to a doze, and thys vnderstandynge  
or sence the woordes that folow do lead  
vs to. For it foloweth, Lyke (sayeth  
Chryste) as the bzaunche can not beare  
fruite of it selfe, excepte it remaine in  
the vyne: no moze can you (he saith) ex-  
cept ye abide or dwel in me. Like as the  
tree beareth the bzaunches and myny-  
streth and geueth lyfe, iuyce and power  
to beare fruite: so our sauoure Chryste  
was (and is) the strengthe not onely of  
the Apostles, but also of vs, and geueth  
and mynistrerth the lyfe and grace to be  
frutefull in all good woorkes. In lyke  
sorte of the doze, whose proprietie is that  
we enter and come oute at the dooze. In  
thys proprietie Chryste was lyke vnto a  
dooze. For he was and is the doze of sal-  
uacion, as by whose mercy and merites  
all that are saued entreth. Therefore  
to signifye thys, Chryste added & sayde:  
If any man enter in by me, the same shall  
come in and out, and shal fynd pasture.  
Let vs nowe consider then the woordes  
that doe folowe these wordes of Chryst:  
Thys is my body, & thys is my bloud, &  
they shall declare vnto vs the true mea-  
nyng of this place of scripture. It folo-  
weth immediately after these woordes:

W iiii.

Thys

## A godly treatise

This is my body, the which shalbe geue  
for you. And of the cuppe it foloweth :  
which shalbe shed for many in remissio  
of synnes. Then Christ ment & gaue to  
hys disciples, that whyche was geuen  
for them. And in the cup he gaue them  
& meant that which was shed for many  
in the remission of synnes.

Ruper-  
tus in Jo-  
hannem.

Nowe it is moſte certeyne, that nei-  
ther was it breade that was geuen for  
them, but the verye naturall bodye of  
Christe. Neyther was it wyne that was  
shed for manye in remission of synnes,  
but the verye pꝛecious and innocent  
bloude of oure sauour. Then he gaue  
them hys verye naturall bodye and hys  
very pꝛecious bloude. Syth then that  
Christe our sauoure, the everlastyng  
wysedome of God, and the pure, & sin-  
cere trueth it selfe, whome the father of  
heauen will haue vs to heare, speakyng  
these woordes doune from aboue: This  
is my deare beloued sonne, in whome I  
delyte, heare hym, Sythe then I saye  
that the trueth it selfe the very sonne of  
God hath symply and playnely spoken  
these woordes of the blessed Sacra-  
mente: Thys is my bodye, thys is  
my bloude, we oughte therefore as he  
hath

## of the blessed sacrament.

hath playnly spoken them, so wythoute all fygures, Tropes, Metaphers, Similitudes and al other crafti quiddities and expositions (yea peruers understan dyng) plainly and simple to receaue them and to beeleue them, as Chyſte hath plainlye spoken them, and as the holy Euangelistes hath reported them, and to heare and beeleue them and not the wycked and wylpe Heretikes, who to mayntayne and to defende their indefensable and blasphemous Heresye, are neyther ashamed neyther asferde to peruerter the moſte holpe and playne woozdes of the sonne of god.

The electe and chosen beſtell of **G O D**, In whom Chyſte hymſelfe ſpake, the holy Apoſtle Sainct Paul, a worthy wytnesse ſoz vs, confirmeth and ratifyeth the ſame whiche we haue hearde reported of the holy Euangelistes, as concernyng both the inſtitucion of the blessed Sacrament, and alſo the veritie of the body and bloude of **I E S U S** Chyſt therein. Thys moſte holy apoſtle is much worthy of credit in thys matter ſpecyally. ſoz he telleth vs none other then he receaued and learned of our Lorde.

**Super,  
tus super  
Iohanne.**

**This**

## A godly treatise

Thys same holy apostle myndyng to reforme the vnreuerente receauinge and misuse of the blessed sacrament among the Corinthians, declareth the institution herof in thys maner: Our Lorde Iesus (saith he) the same night y he was betrayed toke bread & gaue thanks, he brake it & said. Take eate, this is my body which shalbe geue for you, doe thys in the remembraunce of me. In like manner after he had supped he toke the cup, saying: Thys cup is the newe testamēt in my blood, doe this as ofte as ye shall drynke hereof, in the remembraunce of me. Here we see howe vniformely, how consonantly the holy apostle (or rather the spirite of Christ) dooeth declare the holy institucion of the blessed Sacrament by our sauour Christ, & reported the wordes of Christ euen as the holpe Euangelistes declareth without any addicio, wherof we miȝt iustly gather any other sence than y whiche the letter plainly signifieth. That is to saye, that Christ gaue vnto hys apostles at the supper the same night that he was betrayed, the very same body that was geuen for the, & the very same blood y was shed for many in remission, & was shed  
vpon



## of the blessed sacrament.

Upon the crosse to ratifie the newe testamente. And besides thys the Apostle Saincte Paule both sheweth the cause of the institution and vse of the blessed Sacramente, reporting the wordes of Christ: dooe this in remembraunce of me, & also he declareth what was met w<sup>th</sup> these wordes of Christ. Where I note y<sup>e</sup> Christ said: do this in y<sup>e</sup> remembraunce of me, but he sayd not, doe this in the remembraunce of my body, or in y<sup>e</sup> remembraunce of my blood, as oure vnlearned sacramentaries do cōfesse, but as, S. Anselme declareth he said: do this in y<sup>e</sup> remembraunce of my passion y<sup>e</sup> I suffered in this my body, & shedding this my blood vpon y<sup>e</sup> crosse for you. And ye priestes doe this Anselmus y<sup>e</sup> is to say, of bread consecrate ye by y<sup>e</sup> mighty worde of myne, my body in memo<sup>r</sup>y of my passion, and remember my death as oft as ye shal offer by thys most holy sacrifice of my body and blood (hec ille) And this declaracio doth the wordes of Saincte Paule ratifie that doe folowe immediatlye: As ofte as ye shall (sayeth he) eate of this bread and drynke of this cuppe, ye declare and shewe the death of oure L<sup>ord</sup> & vntyll he come vnto Iudgemente. The cause then of the institution

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stitution of the blessed Sacramente is the memozy of the death and passyon of Chyyst. And not that in the Sacrament should be but the memozye of Chyystes body and bloud, but there is in the blessed Sacramente the verye presence of hys very naturall body and bloud, and it is and ought to be cōsecrate, receaued and offered by in the Church of Chyrist in the memozye of hys passyon & death. For what could put vs in a more perfect and lvely memozye of Chyystes passio and death, then to haue presente the very same body wherin he suffered that passion and death. So in the supper of our Lorde is had the memozy of hys death and passyon, and neuerthelesse there is also consecrate and receaued, the very same body whiche did suffer death and passion. And this the holy apostle Saint Paule signifieth playnly in the wordes that folowe. Wherfore (sayeth he) who soeuer shal eate of thys bread and drinke of thys cuppe unwozthely, shalbe gyltye of the body and bloud of our Lorde: let a man therfore examyne hym selfe, and so let him eate of that bread and drinke of that cuppe. Where I doe marke that though the holy Apostle doth call the Sacrament

## of the blessed sacrament.

Sacrament bread and cup, yet he doth not say: whosoever shall eate bread or drinke wyne, or lette a man examyne himselfe and so let him eate bread and drinke wyne, but he sayed: who that shall eate of thys bread, or drinke of this cuppe. And so let him eate of that bread and drinke of that cuppe. For he would not signifie by these wordes cominon bare bread, and bare wyne, but would signifie a singuler and a speciall bread and a singuler and a specyall wyne, whiche was the very body and blood of Christe. Therfore sayd he: of this bread and of thys cuppe, of that bread, and of that cup. And thys sense and meaninge he expresteth in the nexte wordes folowing where he sayeth: for he that eateth of that bread and drinketh of that cuppe vnworthely, that same shall be guiltye of the body and blood of our Lorde, not of the vnworthy eatyng and drynkyng of bread and wyne, but of the vnworthy receauing of the body and blood of our Lorde. Let a man therefore (sayeth he) examine himself: what examinacyon should a mā make to eate a pece of bread and to drinke a cuppe of wyne: for the Heretikes make no more of the blessed Sacrament

## A godly treatise

Sacrament, what worthynes is there required of a Chyistian man to eate a pece of bakers bzead, and to dzyneke a cup of wyne? If it be but bakers bzeade as they say, and common wyne? But vn doubtedly the holy Apostle sheweth vs a worthy and the very playne cause of examination and worthynes that are required. For (sayth he) he that eateth and dzyneketh vnworthely, eateth and dzyneketh his own dampnation: Not because he eateth vnworthely bakers bzead, but because he maketh no difference of our lordes body. Because he commeth as vnreuerently and rudely vnto the very body and bloud of Chyist, as he would doe vnto a pece of bakers bzead. In which wordes. S. Paul declareth very manifestly that in the Sacrament is the very naturall body and bloud of Chyist, and not only bare bzead. Or els he woulde haue sayed: because he putteth no difference of our lordes bzead. But he plainly expessed the cause of so great danger in the vnworthy receate of the blessed Sacrament, because (sayeth he) he putteth no dyfference of our lordes bodye, & not of our lordes bzead. By the sentence here of Sayncte Paule, as manye as receaue



## of the blessed sacrament.

receaued the blessed Sacramente as a  
pce of communicacion bread (as doth al the  
lectre and sorte of the Sacramentaryes)  
and vseth the holy Sacramente wyth  
no moze reuerence then they woulde  
doe a pce of bread (as doeth these blas-  
phemous Pereticikes whyche woulde  
make but bare bread hereof) they eate  
and drynke theyr owne dampnacion.

And not a litle maketh for vs that  
whyche Saynte Paule wyrteth in the 1. Corin. x.  
tenty of this epistle, where he saith: Is  
not the cuppe of benediction that we  
blesse, the partaking of Christes blood,  
and the bread that we breake, is it not  
the partaking of the body of our Lord?  
he sayd not that it was the partakynge  
of the bread and wyne of our Lord, but  
of the blood and body of our Lord. For  
we many (sayth he) are but one bread &  
one bodye, as many as doe pertake of  
one bread and one cuppe. Where the ho-  
ly Apostle declareth that the whole  
Church of Christ is made one mysti-  
call bodye of Christ by reason that all  
doe receaue in the blessed Sacrament  
one verye bodye and one verye bloude:  
for if we shoulde vnderstande a mate-  
ryall loafe, and a materiyall wyne,  
wherof

## A godly treatise

wherof the whole church doth partake,  
the more it nedes be a wonderful great  
loafe, and a very large cuppe that the  
whole mysticall bodye of Christe, that  
is to say the whole Church throughout  
the world should partake. But verely. S.  
Paule mente no one materiall loafe or  
bread, but one very body and bloud of  
Christ in the blessed Sacramente. And  
thys loafe (Saint Cipryane saith) there  
can no multitude (be it neuer so greate)  
consume and eate vp. for though it bee  
receaued of innumerable persons, infi-  
nite times, yet that most blessed body as  
it is not slayne when it is offered, so is it  
not consumed whē it is receaued. Thou  
mayst here now perceauē (deare Chry-  
stian reader) by those oure wytnesses,  
wherupon the sayth and doctryne of  
the church, as concerning the blessed  
Sacrament is grounded: Not vpon the  
opinion or doctrine of man, nor vpon a-  
ny Erroure, or euil custome crept into  
the church by negligence of the clergy,  
as the vnsanctified lying Masters  
woulde make the world to wene, nor v-  
pon any false expositions or blynde glo-  
ses of holy Scripture, as the contrarie  
blasphemous heresie is, but it is faste  
grounded

De cena  
domini.

## of the blessed sacrament.

grounded vpon the moſte manifeſt doctrine and playn fact of oure Sauoure Chriſt, teſtified in the moſte open ſcripture and holy worde of God, receyued & obſerued by the Apoſtles, and fro theſe tyme hitherto of the vniuerſall church of Chriſt, as thou ſhalt heare by ſeuerall monies of the counſails and of the holy and antient wyters.

Our ſeconde wytnes and warrante are the generall counſayls of the catholyke and vniuerſall church of Chriſte, of whome it is wyrtten by Chriſt in the goſpell of ſaynct Mathew: where two or thre be gathered together in my name I am in the myddes ſayeth our ſauour Chriſt. And he that heareth not y church oughte to be taken as an Heathen or a Publican. For with the church Chriſte promyſed that the holy ghoſt, the ſpिरितe of veritie ſhoulde remaine for ever, and teach it all veritie: the afore ſainct Paul calleth the church the pyller and ſtrong foundation of trueth. The wytnes of y church of Chriſt ought to be vnto every Chriſtian of an vndoutfull credit in matters of our faith, wherein it can not erre. The generall counſails therfore, which preſenteth ys the vniuerſall church, we

Mathew

Mathew

## A godly treatise

Anno do-  
mini. cccc  
lv.

doe place here for oure seconde wytnes  
and p[ro]se, for the veritie of the reall and  
bery p[re]sens of the very body & bloude  
of our sauiour Ch[ri]ste in the blessed sa-  
crament. Sp[er]ke the holy counsaill of  
Ephesus, where vnto were gathered to-  
gether two hundred fathers for the con-  
dempnacion of Nestorius heresie, who  
denyed that the flesh of Ch[ri]st in the sa-  
cramente was able to geue lyfe, for he  
plainly affyrmmed Ch[ri]ste to be but pure  
man, and therfore the flesh of him could  
geue no lyfe. Agaynst thys with other  
more hys heresyes, Ciril the Bishop of  
Alexandria, called a Synod of two hun-  
dred bishops. Thys counsaill was and  
is of greate estimation and auctoritie  
with y<sup>e</sup> auncient fathers, in so much that  
sainct Gregory allowed and approued  
thys with the counsaill of Nice, Constan-  
tinoble, and Calcedone, as the four gos-  
pels, whose wordes be these: As I do re-  
ceyue and hono[ur] the foure gospels, euen  
so do I the foure counsaills. &c. In thys  
counsaill it was desygned, that we do re-  
ceiue in the sacrament the very flesh, the  
whych geueth lyfe. In the counsell whom  
Leo the nyynth of that name called & can-  
sed to be kept in the citie of Mersellis a-  
gaynst

Anno do-  
mini. ccxl.



## of the blessed sacrament.

gaynst the same pestiferous heresy, then by one Berengarius wickedly taughte, the same heresye was bitterly condemned as Platina also witnesseth.

The counsayll also of Turone kepte by Victor (the seconde of that name) In the whyche counsayll one Hilbrandus (then archedeacon of Rome) was president, who with greate learned me did conuince Berengarius, the author of thys abhominable heresye, who remained still obstinately in thys hys detestable error. Then Nicholas the seconde called and summoned a counsayll vnto Rome of an hundred & thyrtye bishops, and sent for thys Berengarius thither, and there he with aduyled and expresse wordes abiured this heresy. The forme of hys abiuration, yemayne reade in the Decrees, the seconde distincion, De consecrat. Yet after thys he fell shortly after (not to that heresye) but vnto the heresie that Luther doeth holde, affirmynge that in the sacrament of the Altar with the real presence of **A B R I S T S** bodye, there is also substance of bread still remainynge.

Then was there a counsayll called vnto the city of Rome, by Gregory v. lxxii.

E ii.

whereunto

Anno domini. m. lxxii.

Anno domini. m. lxxii.

Anno domini. m. lxxii.

## A godly treatise

whereunto also came Berengarius,  
openly renoked this hys heresy, as Sa-  
bellicus witnesseth in hys thyrd boke, &  
ix. Eneados.

ccccc.

cccc.

cccc.

cccc.

Finally the counsell of Basill, and  
also the counsell of Constance (whom I  
do passe ouer) did most openly condempne  
thys heresye. Thus many counsels doe  
witness the sayth & catholyke doctryne  
of the church of Christ, concernynge the  
blessed sacrament, and condempneth the  
contrary opinion for damnable heresye.  
Where the sacramentaries can shew no  
one counsaill, wherein eyther their doc-  
trine was allowed, eyther our sayth was  
condemned. But thys oure sayth hath  
continued constantly and firmly in  
church syth the Apostles tyme, as shall  
appere by these wytnesses that folow.

### The thyrd witnesses.

Nowe forasmuche as the holy wy-  
ters who are dead and gone many yea-  
res passed, can now not be iustly suspec-  
ted to fauour specially any parte saying  
the only sincere trueth, they ought ther-  
fore of reason to be taken and credited,  
as to geue most weyghtye, euident, and  
true testimonye in the matters of oure  
sayth, specially such as God hath decla-  
red,

## of the blessed Sacrament.

red; & set forth by many miracles, bothe  
in theyr lyfe & after their death, to haue  
ben bys faythful electe and true seruaun-  
tes in theyr holy lyfe and conuersacion.  
I shall therfore (as I promised) alleage  
& byng forth here of a great multitude  
of holy fathers and auncient wyrters,  
some, and of a great number of places,  
set forth a few, that the reader maye se &  
perceyue what the saythe was and hath  
ben, concerninge the blessed sacrament  
in the holy church of Christ, in the tyme  
of these auncient and holpe fathers. For  
suche sayth as they receyued of h church  
suche taught they in their tyme, & such  
they commended and deliuered by theire  
wrytinges, unto suche as shoulde come  
after them. And therfore we maye per-  
fectly se by the testimonies of the what  
hath ben the sayth of h church of Christ  
concerninge this holy sacrament syth y  
tyme of the holy Apostles.

First I begyn at Ignacius the mar-  
tyr of Christ the disciple of saint John  
Euangelist, who receyued bys sayth of  
hym, and was the chyrche bishop of Anti-  
oche after saint Peter. He in his Epi-  
stle that he wrote to the Romayns most  
heauynly testifieth and wryteth of the

Anno do-  
mini. lxi.

## A godly treatise

blessed sacramēt in thys maner: I wyl  
 not eat corruptible meat, I desyre not  
 voluptuousnesse of thys worlde, but I  
 desyre the bread of God, the bread cele-  
 stial, the bread of lyfe, whych is the flesh  
 of Iesu Chryste, the sonne of the lyving  
 God, the whych was borne of the seide  
 of Dauid, and Abraham, in the latter  
 tyme: and I desyre the drynke whych  
 is hys blood. Therfore he exhorteith the  
 Ephesians in this wyle: make you haste  
 (sayeth he) to approche oft tymes vnto  
 the sacrament of the Aulter, the glory of  
 God, for when that is ofte frequented,  
 then are the powers of Sathan expelled.  
 And in the ende of the same epistle: Brea-  
 kyng the bread, the whych is the medy-  
 cyne of mortalitie, the triacle, not of the  
 dysinge, but of the tyuing in God by Ie-  
 su Chryste.

Here I myght place the testimony  
 also of Martialis, the apostle of Aquit-  
 aines in hys Epistle ad Burdigalenses  
 the thyrde chapter.

Anno do-  
 mini. lxxx.

The testimony also of Anacletus  
 holy marty in hys fyrste Epistle ad om-  
 nes ecclesias.

Anno do-  
 mini. cxx.

The testimony of Alexander  
 marty in hys fyrste epistle Ad oēs ecclesias.

The



## of the blessed sacrament.

The testimony of Telesphorus the martyr, In decretis Telesphori.

Anno do-  
mini. cxxx.

The testimony also of Justinus the martyr, in hys second appologie, ad Antoninum primum pro christianis.

Anno do-  
mini. cl.

These maye the learned reade in these places, whome I leaue here auoy- dyngge pzolettie.

Anno do-  
mini. clxxi.

The nexte is Irineus in hys fourthe booke that he wyrteth agaynst heresyes, where he hathe these playne wooordes: When the chalyce or cup myngled with water and wyne, and the breade broken receyvethe the worde of God, it is made the blessed Sacramente of the body and bloude of Chyste, of the whych the substance of oure fleshy increaseth and consisteth. How can they than denye that the fleshe is partaker of the gifte of God whych he is euerlastyng lye, syth that it is noryshed wyth the bloude and bodye of Chyste, and is made the member of the same, as p apostle sayeth in the Epistle to the Ephelians: For we be members of hys bodye and of hys fleshe and boones. Not speakyng these thynges of the spiritual or inuisible man. For the spirite hath neyther fleshy neither bones, but speakyng of p conecció & disposicion

A iiii.

of the

## A godly treatise

of the naturall body, & whyche consisteth  
of flesh and bones, the whyche naturall  
disposition of the bodye is fedde and in-  
creased with y<sup>e</sup> cup, whiche is hys blood,  
and with the bread which is hys bodye.

Anno. 60.  
mini. cc.

Tertulpan is our next witness, who  
writeth in hys booke intituled De resur-  
rectione carnis, in this sorte. Now lette  
vs se and beholde the forme and beuoye  
of a christian man, what and how great  
prerogative hath this oure fraple & fly-  
thy flesh with God: Although that thys  
were dignitie ynough, there can no soul  
at all attayne heath or saluacion, except  
that (whyles that it is in flesh) it beleue  
and receyue the faith, the flesh is so neces-  
sarye a thyng of our saluacion: when y<sup>e</sup>  
soule of the flesh is knyt to God, it is the  
flesh that maketh that the soule may be  
folknytte. For the flesh is washed, that y<sup>e</sup>  
soule maye be purifyed. The flesh is an-  
ointed that the soule mighte be conse-  
crated. The flesh is signed that the soule  
may be strengthened. The flesh is ba-  
ptized with layunge on of handes, that  
the soule mighte be illumined with the  
holy ghaste. The flesh eateth the bodye  
blood of Christ, that the soule might be  
fedde with God. And because that sainte

Appziane

## of the blessed sacrament.

Cypriane the blessed marty<sup>r</sup> was so diligent a reader of Tertullian, & place hym next, who writeth in his sermon y<sup>e</sup> he maketh of the supper of our Lorde, in this maner.

Dure Lorde Christ (whose body we do touche) is bread, that this bread may be geuen vnto vs, we praye dayly, least we that are in Christ, and receaue y<sup>e</sup> sacrament of the aulter dayly, as y<sup>e</sup> meate of our saluacion, by meane of any great offence abstayning, beyng forbidden fro the heauenly bread, we shoulde be separated in dede from the body of Christe, By preaching and monishing vs: I am the bread of lyfe that came from heauē, if any eate of this breade, the same shall lyue ever. The bread that I wil geue it is my flesh for the lyfe of the world: therefore when he sayeth that he shal lyue for ever if he eate of this bread, it is manifest & playne that they shal lyue, whych touche his body, and receaueth the sacrament of the aulter after the maner of communion.

Nyght unto this tyme was pope Donatus, who writeth plainly for the verite of the sacrament, in Epistola ad sacerdotum Hadrianum de rebus sacerdotibus.

L b. Dionisius

Anno do.  
mini. cc. li.

cc. lxxi.

# A godly treatise

cc.v.

Dionisius Alexandrinus, an excellent learned man, witnesseth with vs also in his fyfte booke, De baptismo.

cc.lxi.

Dzigenes whose workes are comely had, in the.vii. Homely that he wyrteth upon the.iiii. booke of Moyses Numery sayeth: Those thynges whych beefore tyme were done in fygure, now are they accompyshed in the veritie and in dede: beefore Baptisme was in the sea and in the cloude, but now the regeneration is in very dede, in water and in the holpe ghoſte. Then was Manna the meat as in the fygure, but now the fleſhe of the woorde of God is in dede, verie meate, as he hym ſelf ſayeth My fleſhe is very meate, and my bloude is very drynke. By theſe his woordes we maye perceyue that the Jewes hadde the fygure, but we Chryſtians haue now the thing it ſelfe, that is, the very bodye and bloud in very dede.

Anno dñi  
M.ccc.

Aboute that tyme was Arnobius, and who that will maye reade hym by the.lxxx.and.cc. Psalmes.

ccc.xxx.

Juuenius the chriſtian Doct, in his verſes wyrteth theſe playne woordes of Chryſte: As ſone as he had ſpoken, he (with his ſwete handes) brake the bread, and



## of the blessed sacrament.

guyng thanks, he taughte and tolde  
hys disciples that he gaue hys owne pro-  
per bodye. And when he toke the cuppe  
repleate with wyne, he sanctified it (ge-  
uyng thanks) and gaue it, and taught  
them also that he hadde deuided vnto  
them hys precious bloude, and sayde:  
Thys blood, shall remit the synne of the  
people. Drynke it and beleue now these  
true and vnfayned wordes.

I leaue out here Eusebius Daphily, ccc.xx.  
bishop of Cesaria, and Eusebius Emi-  
senus, who gyueth very playn wytnes  
in thys matter, and wrote in the yere  
of our Lord, the one. ccc.xx. & other. ccc.l. ccc.l.

Pyllarius greatly commended of  
saincte Hierome, wyrteth in hys eyghte  
booke (de trinitate) & sayeth in verye ma-  
nifest woordes, that Chyrste hym selfe  
sayeth: My fleshe is verely meate, and  
my bloude is verely drynke: and he that  
eateth my fleshe, and drynketh my blood  
dwelleth in me and I in him. As concer-  
nyng the veritie of the fleshe and blood  
of Chyrst, there is no place left to doubte  
at, for now both by & woordes of our Lord  
hys selfe, & also by our sayth it is very fleshy  
& blood, And these receiued & drōke, both  
cause & we be in Chyrst & & chyrst is in vs.

Damasus

Anno chri-  
sti. cccxxi.

## A godly treatise

ccc.lxx.

Damasus was also in the yere of our Lord. ccc.lxx. he wyrteth for this be- ritie In the Epistle, ad Stephanum archiepis- copum.

ccc.lxxx.

Athanasius likewise vpon the epistle of sainte Paule to the Corinthians.

ccc.lxxx.

Sainte Basil specially, De regulis monachorum, when he was demaunded of his brethren, with what feare saythe and affection the grace of the bodye and bloude of Chyste ought to be receaued, Merelye (sayeth he) the apostell sainte Paul teacheth vs with what feare, say- ing: He that eateth & drynketh vnto- whelpe, he eateth & drynketh his owne iudgement, or condemnation, not put- tyng difference betwene the body of our Lord and other common meates. But the wordes of our sauour Chyste tea- cheth vs saythe, whiche sayth: This is my body, the whych is geuen for many: Do this in the remembrance of me.

ccc.lxxx.

Gregorius Nyssenus, whych he was in the same tyme wytyng De vita Mo- ses, geueth counsaile that we shoulde re- ceauie with a pure and cleane mynde & relectfull heade, speakinge of the blessed Sacrament: whom no folowinge (sayeth he) vnto collage hath brought furthe, but it is

## of the blessed sacrament.

itis breade, whyche is prepared for vs without tpyllage, and without any helpe of man. Thys is founde flowyng from aboute vpon the earth, for the bread that came from heauen (the whych is verye meate) whyche is figured also by this byssoppe of Manna, is no spyrtyuall or corpozall thyng, for how can an incorpozall thyng become meate: and y thing whyth is not corpozall, must nedes be a very body. And surely the bread of thys body, neyther plowynge neyther tpyllng neyther husbande mans woozke hath brought this fourth, but an earth remainyng vndefyled. And yet was the earth full of thys bread, with the whych y hūgry (that knoweth the misterious byrth of a byrgin) maye sone be saissyed.

Who that wolde diligently reade **S.** ccc.lxxx.  
Ambrose in hys fourth boke De sacramentis, the. iiii. and the. v. chapters, and the fyrste chapter of hys. vi. de sacramentis, might fynde auctoritie ynough, yf the auctoritie of so holy and auncient a father, and blessed sayncte and Bishop, might be receaued, as right worthy it ought, to confounde and conuince the Caphernaites, and Sacramentaries in the worlde. In the. iiii. chapter of his. iiii boke,

## A godly treatise

booke de Sacramentis, among a great  
numbre of pythye sentences & prouer-  
bes he hath these wordes.

Thou wilt perhappes saye: My bread  
is vsual bread, but this bread (sayeth he)  
is bread before the Sacramental woo-  
des, but as soone as the consecracion ap-  
procheth, of bread is made the fleshe of  
Chryste. And after he hath thewed y<sup>e</sup> po-  
wer of Goddes mighty word, he finally  
concludeth. Therfore that I may make  
the aunswere, it was not the bodye of  
Chryste before the consecracion: but af-  
ter the consecracion, I tel the that now  
it is the bodye of Chryste, for he speaketh  
the worde and it is done, he commaun-  
deth and it is created.

ccc.lxxx.

Reade Theophilus Alerandrinus  
in the fyrste booke of his fyrst Bascalles.

ccc.lxxxix.

Nowe come we vnto Damascene,  
who in hys fourthe booke of the Catho-  
lyke saythe, the.xiiii. Chapter byngeth  
witnes that the bread and wyne be con-  
uerthed into the bodye and bloud of God  
sayinge in thys wyle: As concernynge  
the veritie of the bodye and bloude of  
Chryste in the Sacramente, That bo-  
dye verely is ioyned vnto the Dyuinitie  
the wherby bodye he tooke of the imma-  
culate



## of the blessed sacrament.

ulate byrgyn, and not that the bodye  
assumed shoulde come doune frome  
heauen: But that the breade and wyne,  
are conuerred and chaunged into þe bo-  
dye and bloude of God. Thou wylste  
aske the maner howe that maye be, lette  
it suffice the too heare howe that by the  
holye Ghoste, in a moste godly byrgyn,  
he (by hym selfe and in hym selfe) recey-  
ued fleshe, and we can saye no more, but  
that the woorde of God is true, effectua-  
ous, and omnipotente, but the maner  
howe it is, that is vnsearchable.

I passe ouer here Epiphanius in ccc. lxxviii  
Anchazata, and also Elichius super Le. cccc.  
niticum. and I wyl place Chrysostome cccc. xl.  
Nerte, who in hys Homely intyuled of  
the treason of Judas, speakynge of the  
blessed table of Chrysostome sayethe these  
woordes.

And nowe is he here presente that  
adozned that table, and thesame doeth  
also consecrate thys table. For it is  
not manne that of the thynges sette be-  
fore the on the consecrate table of God,  
maketh the bodye & þe bloud of Chyist, but  
he whych was crucified for vs, Chyist.  
The wordes are spoken by the mouth of  
the

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the priest, & the thynges set forth before  
vs, are consecrated by the grace of y<sup>e</sup> po-  
wer of God. Thys is (sayeth he) my bo-  
dy. And lyke as that voyce wherby sayd  
encreaser multiplie, was spokē once, &  
yet taketh effecte at all tymes in genera-  
cion where nature is workyng: even so  
thys voyce (thys is my bodye) was once  
spoken, and yet at all tables or altars  
of the church of Christe vnto thys day,  
and shall vnto Christes comynge, geue  
vnto thys sacrifice strenght. Reade Chri-  
stosome also in comentariis in prima  
Epistola ad Corinthios, capitulo. i. and  
Homilia tertia super primum capitulu  
ad Ephesios. Et. liii. Tomo, Homilia. lxx  
and. lxi.

ccc. xxi.

Sainct Jerom recordeth with vs for  
the veritie of the blessed sacrament in y<sup>e</sup>  
commentaries vpon the Epistle of saint  
Paul to Tite, with these wordes: If it  
be commaunded (sayeth he,) vnto y<sup>e</sup> laye  
men, that they abstayne from their wy-  
ues for prayers sake, what shoulde we  
suppose of the Bishop, wherby for hys  
owne synnes, and for the synnes of the  
people muste offer vnto God vndefyled  
bodies? Let vs reade the booke of y<sup>e</sup> kny-  
ges, and we shall fynde that Abymelech  
there

## of the blessed Sacrament.

there would not gene vnto Dauid and  
hys seruauntes the shewe bread, befoze  
that he had knowen whether they were  
cleane from womens companye or no,  
not of harlots but of theyr own wiues.  
And vntill that he had knowen certainly  
that they had abstained from the carnal  
copulacion, he woulde not graunt them  
the bread whyche he denyed them bee-  
foze. There is as much difference bee-  
twene the shew bread of the temple and  
the body of Chryste, as is betwene the  
shadowe and the body, the Image and  
the veritie, the examplis or fygures of  
the thynges to come, and the thynges  
whyche by these examplis were perfigu-  
red. And as for mekenes, patience, sobri-  
etie, softnes, abstynens from mony, hos-  
pitalitie and also benignitie, shoulde  
thesely be in a bishop, and shoulde excell  
in him aboue al the layetie: Euē so pure  
chastitie (as I might say) a prestly sham-  
fastnesse shoulde be in hym. That he  
shoulde not onely abstayne himselfe fro  
the vncleane dede, but also hys mynde  
whyche shall consecrate the body of  
Chryst, shoulde be free from the casting  
of hys eye, and erroz of euil cogitation.

Aboute thys tyme was Sedulius

D.

Priest,

ccc. xxi.

## A godly treatise

Of the which wrote very plaine for the same veritie in the first booke intituled, *Opus pascalis*.

cccc. xxx.

Sainte Augustyne not longe after hath so many places that it woulde require greate tyme to cite them, yet one or two places I will cite, beccause we maye learne wpth what Dignitie and reuerence we ought to receyue the blessed Sacrament.

¶ First is ad Iulianum comitem.

The mercy of our Lord Jesus (saith he) delyuer vs from these thynges, and he graunte or geue vnto vs hymselfe to be eaten, whych sayed: I am the liuely bread whych came from heauen, and He that eateth my fleshe and dzyrketh my blood hath eternal lyfe in hymselfe, but let euery man examyne hym selfe accordyng vnto the pzecept of the Apostle, befoze that he receyue the body and blood of our Lord Jesus Chryst, and so let hym eate of that bread, and dzyrke of that cup. For he that eateth and dzyrketh the body and blood of oure lord vnworthely, he eateth and dzyrketh it vnto hys own iudgement, makynge no dyfference of the bodye of oure lord. For wher we shal receyue hym, we ought to haue recourse



## of the blessed Sacrament.

recourse vnto confessiō & penauince, & to  
discurse curiously al our actes. And if we  
perceiue mortal sines in vs, we oughte  
spedely to make haste to walthe them a-  
way by confessyon & penaūce, least we  
like Judas y traitoure, hiding y Deuill  
withīn, doe perissh. The other place in  
hys comētaryes vpon the.cxx. Psalmē,  
where he saith these wordes: Wauering  
oz doughteful (sayth he) I conuerte and  
tourne vnto Chryst, for hym I doe seke.  
And here I fynde howe wythout impie-  
tie oz wyckednes, hys fotestole is wor-  
shypped wyth godly honoz. For he toke  
earth of earth, for flesh is but earth: and  
of the flesh of Mary he toke flesh. And  
in thesame flesh he was here conuer-  
saunte, and gaue vs thesame flesh to  
eate for our health. There is no mā that  
eateth that flesh but wyll firste wor-  
shippe wyth godly honoz. And thus is it  
founde and perceyued howe the foote-  
stole of our Lord is honoured wyth god-  
ly honoure. And not only we doe not of-  
fende in so honoring of it, but we doe of-  
fende if we doe not so honour it.

Saincte Ciril was very nigh theys  
tyme, who wyrteth these verpe playne  
wordes vpon the sixt of Saynt Johns

D.ii. gospel

cccc.xxii.

## A godly treatise

gospel: They cannot be (sayeth he) partakers (in holynes) of the lyfe eternall, whiche hath not receyued Iesus by the mysticall benediction. And againe he sayeth: Chryst is not wyth hys woorde onely, but also wyth hys touchynge he rayseth bp the dead, that he might thew and declare that hys body coulde also rayse bp the dead. If then by only touchyng the corrupte are restored, & the dead rayled, how shoulde not we lyue or receiue life which doe tast and eate hys fleshe? foz plainly he wyl refozme vnto hys mortalitie such as be the partakers of him. And after a few woordes he saith: foz it must nedes come to passe that not onely the soule of man by the holy goile shoulde assente vnto blessed lyfe, but also that thys rude and earthly bodye by lyke taste and touchynge of lyke meate as it is it selfe, shoulde be brought vnto immortallitie. Then foloweth Cassianus, who hath these woordes in the. xii. collacio, the. xxi. Chapter: wyth so great diligence of humilitie we ought to kepe our heart, that we kepe alwaye this one thyng stable and constantly in oure remembraunce, that we cannot attaine to so great puritie and cleanes, althoughe  
that

## of the blessed Sacrament.

that by the greate gyfte of god we dooe  
al theſe thynges that I haue ſpoken on  
before, yet let vs iudge our ſelues much  
vnworthy to communicate or receyue  
that holy and ſacrate body. for firſt the  
maieſtie of that heavenly Manna is ſo  
greate, that no man compaſſed aboute  
wyth thys cleve and fleſhe, can worthe-  
ly and condignly receaue that meate,  
but onely of the mere and beneficiaill  
gyft of Gods grace.

Reade Dymacius vpon the Epistle  
to the Hebrues the .x. Chapter.

Anno. chzt  
M. cccc. xl,

Prosperus Aquitanus Episcopus,  
promissionum prima parte. Capitulo.  
xxvii. Leo ad Anatholium Epistola  
xiii. Fulgencius questione Prima ad  
Monimum answering vnto a queſty cccc.  
on (as concerninge the ſacrifice of the  
body and bloud of Chryſt) that one Mo-  
nimus (a frende of hys) demaunded,  
whether it were offered onely to the fa-  
ther or no? Vnto hym thus he ſayed, a-  
monge muche more matter. Thys ſame  
(I ſaye) ſpiritual edificacion cannot be  
aſked better or more oportunely, then  
when in the Sacramente of the breade  
and cup the very body & bloud of Chryſt  
is offered vp of his bodye the Church.

D.iii.

for

## A godly treatise

foz the cup that we dꝛynke of, it is the  
Communion of Chꝛyſtes bloud, and  
the bread that we breake, it is the Com  
munion of Chꝛyſtes body.

cccc.lxxv.  
cccc.iii.

Reade Caſſianus in Pſalmum. c.ii.

Reade Gregorius Magnus in Di  
mo Dialogorum, the fyfte and eyghte  
Chapter.

D. cccxlii.

Weda ſuper Lucam Libro ſexto. The  
Apoſtles therfore dꝛyd receiue the bleſ  
ſed ſacrament whē they had ſupped, foꝛ  
it was neceſſary the figuratiue paſſouer  
to take an end and to be conſumed, and  
ſo to appoche vnto the Sacramente of  
the veritie of the true paſſyon. It hath  
pleaſed the Maſters of the Church in  
the honour of ſo greate and terryble a  
Sacrament, that we ſhoulde ſpyte bee  
ſtrengthned wꝑth the partycypacyon of  
our I E S ſpaſſyon, and bothe  
inwardely and outwardly to be ſancti  
fied wꝑth the ghoſtlye and ſpiritual  
meates, and then the hungrye body to  
bee reſreſhed wꝑth the vyle and earthly  
meates.

D. ccc. lxxv

Haymo alſo vpon the Epyſtle to  
the Corꝑnthyans wyꝑteth in thys ſorte:  
As the fleſhe of I E S I S I E (the  
whꝑche he receiued in the wombe virgi  
nall



## of the blessed Sacrament.

shall) is hys verye body slayne for oure saluacyon : euen so the bzead whyche Chryste gaue vnto hys disciples, and to all that be elected to the everlastyng lyfe the whyche also the Priestes dayly doe consecrate in the Church by the might and power of the diuinitie, the whyche diuinitie fylleth the same bzead, is the very body of Chryste. Neyther are the body that he toke in the wombe of the virgin and thys bzead two bodies, but they make but one very body of Chryste Insomuche that when it is broken and eaten, yet he remayneth whole alwaye. And lyke as the body put vpon the crosse was offered vp for our redempcion, eue so dayly for our health is offered vp by this bzead: whyche though it seme bzeade, yet it is not bzead, but the very body of Chryste.

Reade Rabanus in hys woorde D.ccc.lvi. entytuled de Sacramento Eucharistie.

Then foloweth Remigius who wyrtynge vpon thys verse. Tu es Sacerdos in eternum secundum ordinem Melchisedec, sayth thus: Melchisedec is by interpretation an hyghe Priest or kynge of rightwisnes. For he was a kynge D.iiii. and

## A godly treatise

and a Priest, and offered by bread and  
wyne in figure and signification of our  
sacrifice the Sacrament of the Altar:  
the whiche Sacramente is dayly made  
in the church the body and blood of our  
Lord.

Anno chr̄i  
m. D. ccc.  
lxxx.

Rupertus wyrteth in Sainct Johns  
gospel after this maner. He said precise-  
ly, this is my body that shall be geuen  
for you. And darest thou saye that it is  
any other then the body of Christ? The  
trueth it selfe sayeth: This is my body,  
and addeth, the which shall be geuen for  
you. And sayest thou that it is not the  
same body? For if it be not the same bo-  
dy, if it be not the same lively bread that  
came down from heauen, then is it not  
the body that is geuen for vs? But all  
men may perceiue where thy carnall  
and beastly flesh stycketh, not perceiuing  
the thynges that are of God, that is to  
say: because that neyther the bread ney-  
ther wine hath chaunged any of the out-  
warde kyndes, therefore thou canst not  
perceiue, neyther wyl not, that it is be-  
rely made the body and blood of oure  
Lord. Sainct Barnarde sayeth in his  
Sermon de cena domini, If any of you  
(sayth he) doth not feele so ofte so bitter  
mouions

M. c. xl.

## of the blessed sacrament.

motions of wrath, of enuy, of lechery, & of any lyke vyce, let hym geue thanks vnto the body and bloud of oure Lorde. For the power of the Sacramente worketh in hym.

Anselmus the archebishop of Canterburie, vpon the Epistle of saint Paull to y<sup>e</sup> Hebrues hath these wordes. Then remayneth Chryst a prieste for euer, for ther succedeth no other priesthode after hys priesthode, as there did the Leuiticall priesthode. But the institucio of hys priesthode shalbe permanente as longe as the worlde shall laste: For he offered vnto God bread and wyne for Abrahā, and yet daily doth the priestes offer vnto God bread and wyne, for the healthe of the faythfull people: and the bread it self and wyne are made the body and bloud of Chryst, and remayn for euer, so much that they bynge lyfe euerlasting vnto y<sup>e</sup> worthy receyuers.

Wrytynge vpon the fyrst to the Cor. i. Corinthyans, he hath very playne & manye richap. manifest wordes, for the veritie of the blessed body and bloud of Chryst in the Sacrament. This one sentence is sufficient at thys present, where expounding these wordes, Hoc est corpus meum, he

D v.

sayeth

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sayeth in the voyce of Chyriste: vnto our outwarde seates it semeth to be breade, but with the senses of our mynde know you that it is my bodye, not anye other, but the selfe same in very substance that shalbe geuen to death on the crosse to redeme you.

m.xl.

Reade Theophilactus, vpon p. xxi. chapter of saint Mathew.

m.xl.

Thou must reade also Lanfracus, bishop of Canterbury, De veritate corporis et sanguinis Chyristi, and Guido mundus archiepiscopus Auerlanus, De veritate corporis et sanguinis domini in Eucharistia, & also Algerius Luna-  
censis, And Petrus Lunacensis, De veritate corporis et sanguinis Chyristi in Eucharistia, with a nūbre mo of learned and holpe wyrters within these. iiii. hundred yeres last past.

m.lxxxx.

Now I haue recyted for oure chyche witnes, a great nūbre of holy & auncient fathers, & of these there are many cited whose auctorities I haue not set oute at length, for to auoyde prolixe & tediousnes, and leaste this litel treatise shoulde grow vnto a greate volume: supposinge verely yf these holy men, and blessed fathers testimonies & witnessses, whiche I haue



## of the blessed sacrament.

haue set out at length, can not perswade  
it should be but losse labour & vnprofita  
ble charge to put in anye mo. Here thou  
seiste (moste chrystian reader) the sure  
grounde & infallible foundation, where  
vpon not onely thys poynthe as concer  
nyng the blessed Sacramente, but also  
the hole fayth catholyke is buylded and  
surely founded. That is to saye: ffirste  
infallible truthe of Goddes sincere and  
holy worde, moze surer then heauē and  
earthe. For as Christ sayeth: heauē and  
earth shall passe, but my worde shall not  
passe. Secondly the very true testimony  
and the fayth of the church vniuersall,  
agaynst whom the great gates and po  
wers of hell shal not preuaile. Thirdly  
the testimonies and fayth of so greate a  
number of so holy saintes, and both an  
cient & also learned writers. Now iudge  
thou whether is moze worthy of credit,  
eyther y playn wordes of Christ in scrip  
ture, or the wrested & detorted scripture,  
& yet nothing to the purpose, as y shalte  
heare by & by. Whether y general coun  
sels (who presenteth y church) or. ii. or. iiii  
heretikes, presentyng the Synagoge of  
Sathan, and yet not agreinge amonge  
them selves: Whether suche a number  
of most

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of moſte bleſſed fathers, in whome thou mighteſt well doughte, whether they were moze commendable for theyr excellent learnyng, or for theyr moſte holy and bleſſed lyfe: whether. (I ſaye) theſe ſo holy and auncient fathers, whoſe doctrine is ſo vniſorme and agreeable, be moze wourthy of credit, then Luther, Decolampadius, Bulinger, Tyndale, Fryth, with all the reſt of that Sathanicall ſecte, whoſe lyfe and learnynge are no moze worthy to be compared wyth the lyfe and learnynge of theſe bleſſed & auncient fathers and holy wynters, the life of Socrates and Sardanapalus, or the learnyng of Ariſtarcus and Archades. Thus muche for the profe of y very royall preſence of the very body & bloud of our ſauſour Chyiſt in the Sacramēt. And yf then the very bodye of Chyiſt be verely and royally in the Sacramente (as we haue here proued moſt ſtrongly, and inuinceblye) then maye we righte well conelude (as afoze) it is no idolatry to worſhippe Chyiſtes preſence in the bleſſed Sacramente, but the due tyte of a chyiſten man: neyther is the maſſe abhominacion, but very holy and good. Pea, whoſoever teacheth or beleueth y either  
the

## of the blessed sacrament.

masse is abhominacion, or in the Sacrament is not Chrystes body and bloude, and therefore oughte not to be worshipped, euery suche preachynge and beliefe is abhominable Heresy, and euery such preacher or suche beleuer is a verpe Heretyke, & cursed oute of Chrystes catholyke churche.

Now forasmuche as some myght say or thinke perhaps, that though we haue toulde and proued right well the trueth and verpe saythe catholyke, yet we haue not fully satisfyed them, for yet the common perswasions and reasons of the heretykes doth much trouble thē, because these heretykes saye that they haue the scriptures, and the auncient doctozs for them: yea, and they shewe verp playne, manifest and naturall reason (as it seemeth to the vnlearned people) agaynst the catholyke trueth. For thys cause I shall verp compedioufly set forth the here suche argumentes as they commonlye byynge, for the mayntenaunce and defēce of theyr great Heresye, agaynst the catholyke sayth: where ye shall vnderstād that there are thre kyndes of argumentes and proues that they vse. The fyrste are the places of scripture, wherof they  
byynge

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bypng a great number, to make a great  
shewe vnto the rude people: whyche can  
better iudge of the numbze then of the  
true vnderstandinge of them. The se-  
conde are certen testimonies of the aun-  
cient wyters. The thyrde are naturall  
reasons. The scriptures eyther are no-  
thyng to purpose, eyther they are glo-  
sed as they lyst: the testimonie of y<sup>e</sup> holy  
fathers they bypnge in by lumpes and  
fragmentes, leauynge out that whyche  
shoulde open and declare the meaninge  
of the autho<sup>r</sup>, or els do they garnishe the  
with theyr gape gloses. Theyr reasons  
are verye vnrasonable and vnmete in  
matters of our sayth, ye knowe ryghte  
well. They haue yet now of late practy-  
sed another kynde of perswasion, to in-  
struct people: The whiche kynde of ar-  
gument is a great deale moze easyer to  
soyle then to make: and yet it is so fond,  
solysh and frantypke, that I muche mar-  
uell that men will be so mad fooles, as  
to be moued with so bedlem a prose, ha-  
uyng so litle apparance. Thys perswa-  
sion is theyr stoute bayne glorious and  
obstinate death, where with they wene  
that all the worlde woulde be won, & be-  
lieue thei were blessed saintes in heauē,  
where



## of the blessed sacrament.

where they in very dede be cursed souls,  
and dampned spyrites in hell. These.iii.  
kynndes of proues oꝛ argumētes, I shall  
so resolue and aunswere, that the world  
shall well perceyue howe litle apparāce  
and strengthe is in them, and that men  
were moze then bettle blynde, and wil-  
full folythe, that wolde be led by so sym-  
ple and folysh perswasions from y true  
catholyke faythe of Chyist, in to y damp-  
nable heresye & doctrine of the deuyl. I  
wil not let passe vntouched theyꝝ fourth  
perswasion, but somewhat I wyll saye  
therof by Goddes grace.

¶ The fyrst argument oꝛ pꝛof: that the  
Sacramentaries kynge in, are  
these scriptures that  
folowe. ;,;

¶ In the gospel of Marke, we read:  
Our Lord Iesu Chyist after that he had  
spoken these woordes, he was assump-  
ted oꝛ receyued in to heauen, & he syttech  
on the ryghte hande of the father. In  
Luke the.xiiii. And it came to passe that Luffe.xiiii  
whyles he blessed them, he was take vp Math.xv  
into heauen. In the.xv. of saint Mat-  
thew: but I saye to you, that hereafter  
you

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Actuū.i.

you shall se the sonne of man sittynge on the ryght hande of the power of God, & commynge in the cloudes of heauen.

Actuū.vii.

The fyrste of the Actes: And when he had spoken these wordes, he was lyfted vp into heauen. And in y. vii. sainte Ste-

Rom. viii.

phen sayd: beholde I se the heauens open and the sonne of man standynge on the ryght hande of God. And in the eyght to the Romaynes: Chryste Jesu whyche

Ephes. i.

died, yea, and that dyd ryle agayne, the whych sitteth on the ryght hande of the father, the whych also intreateth for vs. Unto the Ephesians the fyrst: Accordig vnto the power of hys myght, the which he hath shewed in Christ Iesus, rasing hym from deathe, and settinge hym on hys ryght hande in heauen. These places of scripture (wyth many other lyke) do wonderfully wel proue the article of our Crede, where we saye: I beleue that he ascended into heauen, and sitteth on the ryght hande of God y<sup>e</sup> father almighty. And thys same doe we also beleue wyth them: but what though Chryst be ascended into heauen, and sitteth on the right hande of God y<sup>e</sup> father, as all these places do affyrme, and we doe confesse & beleue: yet not one of all these places speaketh

## of the blessed sacrament.

speaketh of the blessed Sacrament, ney-  
ther these, neyther any other place in all  
the whole Byble denyeth that Chryſt is  
bode is in the sacrament. But of these  
scriptures (whych proue Chryſt to be in  
heauen) they would wrongfully cōclude  
without all scripture, yea, agaynſt the  
manifest scripture, that he were not also  
in the blessed Sacrament. For thus they  
reason: Chryſt is ascended into heauē,  
and there shall abyde on the ryght hand  
of God y father, vntyl hys foes be made  
hys foote ſtole, that is vntyll the daye of  
iudgement. Therefore (saye they) he is  
not in the blessed sacrament. But I wyl  
agre that Chryſt is in heauen, but I de-  
nye that he is not also in the blessed Sa-  
cramēt. And I aske of them where they  
fynde in scripture, that if Chryſtes body  
be in heauen, that it is not also in the sa-  
crament? Therefore I graunte the  
that Chryſt is in heauen, for that is  
scripture, and an article of our sayth.  
But that he is not also in the sacrament  
that I vterly denye: for these woordes  
are not in al y scripture: but are agaynſt  
the playne woordes of Chryſt, where he  
sayeth: This is my body. Note marke  
(good chryſtyn reader) because these  
lynge

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lyig masters haue no scripture to proue  
thys, they go a boue to proue it thus. It  
is impossible (saye they) that a naturall  
body should be in two places at once: but  
it is certeyn that the body of Chyist is a  
naturall body, therefore if it be in heaue  
it can not also be in the sacramēt at once.  
Here thou mayst se (good reader) that al  
thys pꝛofe standeth vpon this pꝛinciple,  
It is impossible that a naturall bodye  
should be in two places at once.

The which is no pꝛinciple noꝛ place  
of scripture, but a pꝛinciple of naturall  
reaso, which in the misteries & matters  
of our saythe taketh no place: ffoꝛ oure  
sayth surmounteth & passeth all reason.  
We aunswer therfoꝛe and say: that it is  
possible by the power of God (vnto who  
is nothyng impossible) & by miracle, y  
one body maye be in two places at once,  
though that it be impossible by nature oꝛ  
by reason. We here thou shalt note y we  
beleue that the very naturall bodye and  
bloud of Chyist are in heauen, & neuer-  
theles are also in the blessed sacrament.  
But yet we saye not they are in heauen  
and in the sacrament at once naturally,  
but miraculously, by the omnipotent  
myght & power of God. As foz example:  
we



## of the blessed sacrament.

we beleue that Chryſt verely and truly  
raſed vp Lazarus from death to a very  
naturall lyfe, yet we ſay not that he rai-  
ſed hym by agayne naturally, but my-  
raculouſly. For lyke as by courſe & order  
of nature, there can none once deade re-  
turne agayn vnto lyfe, Euen ſo by the  
ſame courſe and order of nature, there  
canne no one body naturall fullſyll two  
places proportionat to that whole body  
at once yet vnto the omnipotent myght  
and power of God, who is Lord of lyfe  
and death, and the maker & creator of  
bodye, and of the place. The Lord of na-  
ture, whiche appoynted ſuch order and  
courſe to be obſerued in nature, can whe  
it pleaſeth hym by myracle, breake that  
order & courſe, for he is not bounde vnto  
it. Now if we loke vpon the order & com-  
mon courſe of nature, then is thys principle  
true: It is ipſſible y one natural bodye  
ſhould be in two places at once: but if we  
conſider y almighty power of God, the is  
it ſay & vntue. Now as concerning y be-  
ing of Chryſtes body & bloud in heauen,  
and in the blessed Sacramente, and on  
the right hande of the father, how he is  
in heauen there can no man tell: and yet  
we beleue (as it is moſt certein, y there  
is it. he is)

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he is) so vndoughtedly he is in the blessed sacramēt, though we cā not tell how, sauīg ȳ we may verely & truely say, ȳ as he is verely & really in heauē, aboue the course of nature, so is he verely & really in the blessed sacrament aboue the reach of reason. For as it is aboue reason, and by myracle ȳ hys naturall body shoulde penetrate and enter the heauens, there to lyue and to remayn for euer: So is it aboue reason and by myracle that hys naturall body should be in heauen and in the sacrament at once. And as we doe beleue the one, though it be aboue reason, because the playne scripture doeth witnes it, and do not noz oughte not too glose such scripture, though it be impossible by naturall reason that a naturall bodye shoulde ascende intoo heauen, so shoulde we beleue the other, because the playne woꝝdes of scripture do testify it, though it be aboue reason that it should so be: and we ought not therfore to glose the playn scriptures, because it semeth vnto mans reason impossible. For yf we shoulde glose alwayes suche scriptures as semeth to be contrarpe to mans reason, Then myghte Lerdon, Manycheus, and Hilcilian, whyche denyed that

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that Chryſte had very fleſhe, or was verely bozne, or verely ſuffered paſſyon, or verely aroſe from death, but that he ſemed to haue fleſhe, to be bozne, to ſuffer, and to ariſe, Theſe heretykes I ſaye when the playne wooordes of ſcripture are alledged vnto them agaynſte theyr heresies, they mighte gloſe it as the ſacramentaries do. As where the goſpell ſayeth that the woꝛde became fleſh, they mighte ſaye the Euangelifte ment not ſo, but that Chryſte ſemed to take fleſh. If ſuche ſorte of handelynge the holye ſcripture ſhoulde be ſuffered, and that it were lawefull to gloſe ſuche ſcriptures as ſeme agaynſte reaſon, Then mighte an heretyke denyng any article of the faythe, be able to defende it. For wyth ſome croked craſtye gloſe of hys owne, he woulde delude and ſhake of the playneſt woꝛdes of ſcripture that ye could laye agaynſte hys heresie. And thus ſhortly ſhould we haue no article of our faythe vnconuerted and vnmiſcontred: for al are aboue reaſon. Yea, if we ſhuld beleue nothinge els, then that whyche ſhoulde ſeme agreeable vnto reaſon, we ſhoulde haue no fayth at all. For faythe is properly of ſuche thynges as are not

L iii.                      agreeable

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agreable vnto reason, but of such thynges as are aboue reason. Moreover where they saye that the body of Chryst is a natural body, it is very true so is it, yet remember that it is not only a naturall and very bodye, but it is also glorified, an heauenly, and a spiritual body, a body impassible that can not suffer, an vnmortall body that cannot dye, an vuisible bodye & can not be sene, but whosoever, and of whom it shal please hym, yea, and the glorified body of God and man. What maruayle is it then, if that glorified body of God the sonne, be on y<sup>e</sup> right hande of God the father, & neuertheless be also miraculously in the blessed sacrament of the aulter, though reason can not tell how. Thus shalt thou (good christian reader) answer briefly to this theyr argumēt, when they allege these places of scripture that proueth y<sup>e</sup> Chryst sitteth on the ryght hand of God y<sup>e</sup> father: thou shalt graunt thē y<sup>e</sup> it is very true y<sup>e</sup> there he sitteth, & when they answer & saye: Then is he not in the sacrament, denye y<sup>e</sup>. For it is fals. And when they saye how can hys body be in heaue & in the sacramēt all at once: Answer, by y<sup>e</sup> might & power of God, vnto whom



## of the blessed sacrament.

is nothing impossible. And because that Christ playnly sayde, the sacramēt was hys body, I do beleue hym and hys holy woorde, though reason and sence saye naye, and in this poynt I forsake all reason and wpt, and truste too the infallible trueth of Goddes woorde. Farthermoze if they will say that Christ sayd playnly vnto the Apostles, or rather too. Judas, that they shoulde haue the poore alwaye wyth them, but as for hym they shoulde not haue alwaye wyth thē, for he would departe the woelde.

We graunte it verye true, for he departed by death not onely frome thys lyfe, but also frome suche state of lyfe as he was in before.

For before he was poore and indigente, neddy, subiecte to oure naturall passions & penalties, as mortalitie, hūger, thyrst, heate and wearenes, slepe & suche other, except synne: beyng in such estate he needed the natural remedies against these, as meat, drynke, rest, comfort, refresillations and cherishing, therfore whyle he was in suche state among hys disciples, Marie Magdalene was commended for her seruyce and duety done to Christ: but in this sorte & such poore estate of this mortal life he would not remaine for ever.

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but muste nedes departe by deathe, and  
chaunge that life: by the glorie of his re-  
surreccion, become vnmortall, hauing  
no nede of any temporal or bodely sub-  
sidie or helpe. And for that cause he sayd:  
Ye shall haue the poore wyth you al-  
wayes, and ye may do them good when  
ye will, but ye shall not haue me in such  
state. For nowe after hys surreccion  
as ye can not die any more, no more can  
he not nowe hunger, thirst or nede any  
bodely subsidie, as the poore mortal me  
do. And note wel that Christe sayd not:  
Ye shall neuer haue me wyth you. Ney-  
ther sayde he: I leaue you for ever, but  
he sayde I goe, and I come vnto you a-  
gayne: and verely so dyd he come agayn  
vnto the disciples, and was with them  
after he had spoken these woordes, But  
not in suche state as afore hys passyon.  
Neyther did he saye after hys surrece-  
cion that he woulde depart fro them: but  
sayde he would remayn with the vntyl y  
worldes ende. We answer then synally  
that Christ departed by deathe fro thys  
worldly, corruptible, mortal & miserable  
lyfe, but he arose againe vnto heauenly,  
blessed, & an vnmortall and impassible  
lyfe. And after suche sorte is he with  
hys Church in the blessed Sacrament,

## of the blessed sacrament.

and wyll bee vntyll the worldes ende:  
that is to saye inuisible, vnmortall, and  
yet really and verely.

### The seconde kynde of argu- mentes of the Sacra- mentaryes.

The seconde prose and kynde of ar-  
gumente that these dooe byyng in, are  
terten sentences and sayinges of these  
holy and auncient wyters: out of whose  
holy wytynges they haue pyked out by  
pce meale, as it were fragmentes and  
patches to further and sette foozth theyr  
falshode. And yet are not al they able to  
shew and byyng in any place where any  
of these holy fathers doe say that in the  
blessed Sacramente is not verely the  
body and bloud of Chyyst, but playn co-  
trary wyle they all doe affirme very o-  
penly that in the Sacramente is the ve-  
ry body and bloud of our sauour as we  
haue by very manifest testimonyes sho-  
wed in our seconde prose. But beecaue  
that these holy fathers do cal and name  
the blessed Sacramente, an holy signe,  
a mysterye, a figure, a Sacramente of  
the body of Chyyst, therefore suche pla-  
ces of those auncyente wyters, the Sa-  
cramentaryes dooe byyng in to proue  
that

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that the Sacramente is but a sygne or  
mysterpe of the body of Chzist, and con-  
sequentlye they conclude that there is  
not the body of Chzist in very dede: not  
wythstandyng all they cannot fynd nor  
shewe neyther in the Scrypures, ney-  
ther amonge all these holpe wyrters,  
where the Scripture or any of the fa-  
thers doe saye that the Sacramente is  
only a sygne, or a fygure onely, or but a  
signe only, or but a Sacrament or myste-  
rye of the bodye and bloud of Chziste.  
Wherefore if they coulde bring in ten  
thousand testimonies of y<sup>e</sup> holy fathers  
to proue the Sacrament to be a fygure  
sygne or mystery, it shall nothyng make  
for the maintenaunce of Verelye, nor  
inbesyll the true sayth Catholyke. For  
it is very true that the blessed Sacra-  
mente is a mystery, a sygne and fygure,  
as the holpe fathers dooe saye, and we  
affyrme the same: and yet neuertheles  
in thys mysterpe, sygne and fygure is  
conceyved verelye and reallye, the very  
naturall bodye and bloud of Chziste.  
Therefore these holpe and aunycnte  
fathers thonghe they name the Sacra-  
ment a mystery, a signe, a fygure: yet  
they name it not (as the Sacramentaries  
doe



## of the blessed sacrament.

doe) a bare fygure, or but a figure. For they constantly beleued (as it appeareth by theyr wyghtynges) that it was not only a Sacrament and heauenly fygne or fygure, but also the verye bodye and bloud of Chryst: therefore they say not that it is only, or but a fygne or fygure or nothyng els then a signe or fygure And therefore for the better vnderstanding herof, thou shalt note that as. S. Augustyne sayeth, a Sacrament is the token or fygne of an holy thyng, and y calleth he a fygne, whyche besydes that outwarde forme that we see, causeth vs to remember some other thyng. As (for example) the Sacramente of baptysme is a token of the inwarde washynge of the soule done by Chryst. The which gostly locion or washynge is an holye thyng, and is signified by the outwarde forme and maner of baptysme in water donne by the minister in the bodye. Therefore when we see the outwarde baptysme of the body duely executed, the we are put in remembraunce of the spirituall and ghostlye baptysme, whyche Chryst doth inuisibly in the soule of the baptised. But nowe lyke as the sacramente of baptysme is not only a fygne

or

## A godly treatise

or token of the ghostly baptisme done in the soule, by our sauour Christ: but in it is also and verely really ministred and caused the ghostly and spirituall baptisme in the soule (For the chylde duelye baptised, receaueth not only þe outward Sacramente, but also the very and real baptisme of the soule) Euen so in the blessed Sacramente of the Altar, the outward and visible formes & kyndes of bread and wine are sygnes and tokens of the thyng, but yet not only tokens or signes: but these outward formes, be sydes that they doe sygnifye and putte vs in remembraunce of other inuisible holy thynges, they doe also conceyne verely and reallye these inuisible holpe thynges, that they doe signifie. Wherefore to vnderstande what these thynges are (which are signified in the blessed Sacramente, and yet are verely there) thou shalt vnderstand that the outward Sacrament, and fourmes of bread and wyne, doe signifie vnto vs, first the vni on of all the members of the mystyrall body of Christ (that is to saye) the holpe Church, vnto one head herof, Christe, in one sayth and baptisme, and euery member vnto other, in charitie: & that verely

The fyrst  
significa-  
cion of the  
sacramēt.

## of the blessed sacrament.

berp aptly. foz (as Sayncte Augustyne sayth) lyke as of many graines of whete is made but one loafe, and of manye grapes yssueth one liquoz of wyne, so of many distincte persons of Chyssen me and women, arrieth and is made one mystical body and Church of Chyssen. And thys vnyon vnto Chyssen is not onely and barely signified by thys holy Sacrament, but it is also increased and augmented by the worthye receauer of the same. Augusti-  
nas super  
Johanne.

And that expessed the Apostle Sainte Paule where he sayd: we many are but one bread, and one body, as many as do partake of one bread and one cuppe. foz verely we receauyng one Sacramente of the body and bloud of Chyssen, we doe protest that we retayne and holde one sayth and one charitie: Yea and if we partake (that is to saye) If we worthely receaue that one bread Chyssen, and drynke of that one cuppe of hys bloud, then is also augmented and increased in vs that spyrituall vnyon, and ghostly bonde, and we are ioyned and knyt moze nere, and moze faste vnto hym and hys members. foz by the worthye receat of thys one bread and one cuppe, there

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there increaseth in vs sayth and charity  
wyth all kynde of grace and nurture:  
But if we eate of thys one bread, and  
drynke of thys one cup, and be not one  
w<sup>th</sup> Chryst and his members, for lacke of  
eyther sayth or charitie, then though (as  
S. Augustine saith) we eate carnallye  
and visibly wyth our teth the Sacramēt  
of the body and bloud of Chryst, yet we  
take not the Sacrament for our gostlye  
profit, but as a testimonye agaynst vs:  
for though we receiue in the Sacramēt  
sacramentally the very body & bloud of  
Chryst: yet so effectuous and holy a Sa-  
crament worketh not in vs that which  
it signifieth, that is to say h<sup>is</sup> gostly cōmu-  
nion, and vniō of Chryst vnto vs, & of  
vs vnto hym & hys members. Thys is  
one holy significacyon of the blessed sa-  
crament. And besydes thys, forasmuche  
as our sauour Chryst is become by his  
blessed incarnation, death and passyon,  
the very gostly fede of our soules, being  
the liuely bread, that came from heaue,  
hys fleshe cure gostly meate, hys bloud  
our spiritnall drynke, the Sacramente  
in the forme of bread and wyne dooeth  
also very aptly and most playnly signify  
to vs, & put vs in remembraunce & memory  
of



## of the blessed sacrament.

of that body & bloud, whych is our gostly fode: y as ofte as we doe see the outward Sacramente, in the formes of bread & wine, with our bodely eyes, we might w<sup>th</sup> the inner eyes of our sayth acknowledge therein, the blessed reall body of our heavenly bread, and gostly fode, the very body & bloud of our sainte Christ: which said, I am the liuely bread y came fro heauen. And my fleshe is very meate, and my bloud is very drinke. Thys is the seconde sygnification of the blessed Sacramente: and therefore maye it be called a signe, or signification of the body and bloud of Christ. Moreover the blessed Sacramente vnder onely the forme of bread, though first and principally it signifieth the body of Christ, yet verely it conteyneth vnder that one forme, bothe y body, the bloud, the soule, and godhead of Christ, euen as much as it doth vnder both the formes of bread & wine, and no lesse. In lyke sort the Sacrament vnder y forme of wyne, though first and principally it signifieth vnto vs the bloud of Christ, yet vnder y one forme is verely & really contained, not onely the verely bloud of Christe but also, hys very fleshe, soule and godhead also: euen as much and no

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lesse is contayned vnder that one forme  
as vnder bothe the formes of bread and  
wyne. Therfore as muche receaue  
they that receyue the Sacrament in ey-  
ther of the formes alone, as they dooe  
that receaue in both the formes. Yet for  
as muche as our sauour Christ institu-  
ted thys blessed Sacramente as a moste  
holy and singuler sacrifice in the church  
in a speciall memozye of his death and  
passion, wherein hys moste petyous  
blond, most paynfully was deuyded, &  
shed out of hys most pure and innocent  
body, and moste louyng hearte for oure  
redempcyon, the two dyssincte formes  
in the Sacramente, doe moze expyessely  
sygnifye to vs the maner of Chrystes  
death and passion, then eyther of them  
alone. Therfore the Sacramente hath  
for the thyrde sygnification, the passyon  
and death of our sauour Christ: wher-  
of we are putte in a lye: y, and very ex-  
pyesse memozye spiritually at masse, whe-  
the blessed Sacrament is lyfted vp at e-  
leuacyon, fyrst in the forme of bread, af-  
ter by and by, in the forme of wyne. For  
the eleuacyon and lyftynge vp of the bles-  
sed Sacramente, vnder those two dis-  
tinct formes in y blessed Sacrifice of the  
Masse,

## of the blessed Sacrament.

Mass, doeth signifie vnto vs the eluacion of oure sauoure Chryste on hyghe on the crosse, where he offered vp oure raunsome and redemption hys most precious body and bloude, in a moste swete sacrifice, the bloude deuyded and shedde moste plentifully and paynefully in remission of synnes, and to ratifie the new testament. Thus mayst thou (good christian reader) vnderstande that þe moste blessed sacramēt of the aulter is a signe, a fygure, a signification or sacrament of the mystical body of Chryst, of his death and passion, and also of hys verpe naturall body and bloude. And for thys cause the aunyciente wryters and holy fathers dyd call it a sygne and a fygure. But nowe because that the blessed sacramēt doeth not onely signifie, but also it doth contepne verely and really the very naturall body and bloud of Chryst, Therefore the holpe and aunyciente wryters, though they do cal þe sacramēt a signe or fygure, yet they neuer call it onely a fygure or but a bare signe of the bodye of Chryst. We aunswere therefore þe where they call the sacrament a fygure or signe we graunt no lesse, but yet not onely or but a signe: for none of them so sayeth.

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For though y blessed sacramēt be a visib-  
le token and signe of the invisib-  
le body and bloud of Chryst, yet vnder those vi-  
sible and outwarde formes is verely &  
really conteyned the very naturall body  
and bloud of Chryst invisibly. I say invis-  
ibly, because that they are not sene in  
theyr owne fourmes of flesh and bloud,  
yet verely and really they are there, as I  
haue sayde. Therfoze it is no idolatrye  
(as the blasphemous Sacramentaries  
falsly do ly) to adoze and worship y bles-  
sed Sacramente. For we worshippe  
not the outwarde formes of bread and  
wyne, but the very bodye and bloude of  
Chryste therein verely presente, vnto  
whom is annexed indissolubly the very  
Godhead.

The thyrde kynde of theyr argumētis.

These vnrasonable blasphemers of  
the blessed sacrament, do reason fyrst in  
thys sorte agaynst y veritie of Chrystes  
reall presence in the blessed sacramente.

We reade (saye they) that God in the  
beginning made mankinde to his lyke-  
nes, but we neuer reade y man coulde  
make God, how can the priest the make  
Chryste hym self or Chrystes bodye and  
bloude? For where hys bodye and bloude  
is, there



## of the blessed Sacrament.

is there is he hym selfe also.

¶ Secondly they reason.

If Chyestes very naturall body, and blood, were in the sacrament, the should we feale hys bones, and taste hys blood and flesh in our mouth: but we fele neyther bones, bloudde nor fleshe, but bare bread, therfore it is but bread.

¶ Thirdly.

If Chyist were in the sacramēt, then woulde not he suffer men so vilpe to vse hys blessed body and blood as they do (& haue done) of late, as to burn it, to teare it, to geue it to dogges, too treade it vnder their fete, &c. He woulde thewe some token or myracle of hys pzenence. If he did so, it woulde feare them so to do, and make other to beleue therein moze constantly, & to dye the rather in that saythe so confirmed with miracles. As these on the other syde do dye for the contrary.

¶ An aunswere to the fyrst reason.

These lying maisters can not but follow their father the fyrst lyer, & wyllyng defame (thoughe they can not, neyther neuer shall deface) the stronge and sure foundacion, & the pyller of trueth, & holy church. And because they woulde make their fals heresie appeare reasonable,

¶ II.

therefore

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therefoze they woulde with a lie of the  
oꝛne forgeing, make men wene that þ  
churche dyd teache, that the pꝛieste dyd  
make God and Chꝛyst, and hys bodye &  
bloud in the holy sacrament. The which  
thyng is a great absurditie, inconueni-  
ence, incredible and impossible, & a very  
false heresie, And therefoze was neuer  
taught of the churche of Chꝛyste: but is  
of these heretikes newly inuēted to flaū  
der the spouse of Chꝛyst. For the church  
catholyke neuer taughte, neyther doeth  
teache that the pꝛiest doth make neyther  
God, neyther Chꝛyst, neyther the bodye  
and bloud, neyther the sacramente. But  
it is Chꝛyst hym selfe that doeth make  
hys owne body and bloud to be presente  
there, & sheweth (as Chꝛisostome saith)  
the myght and power of hys omnipotēt  
and almightie worde, whyche is spoken  
by the pꝛieste as of the minister (and not  
maker) of the sacrament. As saint Am-  
brose sayeth: the woordes be spoken by þ  
mouth of the minister, but the thynges  
are consecrate by the power and grace  
of God. For though the pꝛiest do baptise  
yet he neither maketh baptisme, neither  
purgeth the soule, neyther geneth þ holy  
Ghosse, but as a minister appointed of  
God

Chꝛostō  
in capitu-  
lo ad He-  
bꝛues.  
Ambrosi-  
us de sa-  
cramētis.

## of the blessed Sacrament.

God and the holy church, executeth the ministerie of baptisme as he doth of the other sacramentes, but it is Christ hym selfe that woorketh the purgacion of the soule, and geueth the holy ghost: and it is he that baptiseth as sainte John witnesseth. We aunswere therefore, fyrste y they do vnshamefastly helpe y church, for there is no such doctrine taught that the priest doth make the bodye of Christ or God. &c. But that the priest doth in this sacrament as he doth in baptisme, and in the other sacramentes, where he onely bleth as minister, the auctoritie and woordes of Christ, executynge the ministerie and outwarde ministracion, and our sauour Christ, accoꝝdyng to his promise doth worke the very effecte of the sacramente. The priest washeth the bodye in the fonte, Christ washeth the same tyme the soule. The priest speaketh the woordes of absolution, Christ absolueh. The priest speaketh the woordes of consecracion in y person of Christ, and Christ hym selfe maketh miraculously his very bodye and bloude too be present in the Sacramente after an vnspokeable maner, yet verely and really.

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**A**n answer to the seconde reason,

By thys Jewyssh reason we may wel perceyue whereunto these heretyckes woulde haue broughte all the worlde, for plainly vnder the colour of the bare name of onely sayth, they woulde haue craftely conueyed away all saythe: & vnder the pretence of scripture, they would (at the lengthe) haue subuerted all the scripture, and haue placed in the stede of sayth, sayre reasons, and for y scripture their hereticall doctrine: and haue made scripture (with their glosinge) obeyed & serued their detestable herelie, & y faith to haue take such as reason & mā sees & wit would haue suffred. for these manner of mē as they theselves be vntrusty & vnttrue vnto God & mā, so wil they trust neyther God neyther mā withoute witnesse. And where y tēporal king blyeth no witnes in his writing but himselfe, & is worthely credited: yet y king of all kiges & immortal God wytyng this herelie in very playn wordes, these mē wil not beleue him without witnes, yea, such witnes as they lust to credit. for byng we in neuer so playn testimony of y worde of God, neuer so great witnes of y holy church, neuer so many of the holye and auncient



## of the blessed Sacrament.

ancient wyters, yet all these can haue  
no credence, without we bryng in blund  
reason, sensible sight, fumblyng or fea-  
lyng, touchyng, or tastyng. Thys is the  
holy doctryne that these woorthypful doc-  
tors and excreable heretikes do teach &  
rude people. And where saict Paule tra-  
uailed and laboured with al wysdome  
and wytte, with muche wytyng & prea-  
chyng (all that euer he coude) to bryng  
the wit and sence of man, vnto the obe-  
dience of faith, to do Christ seruice: these  
frantike sonde felowes teach, that wee  
shoulde geue no credence, as concernyng  
the mysteries of the blessed sacramente,  
but only where reason and beastly sence  
will geue leane. So muste holy saythe  
obey reason and beastly senses, to do ser-  
uice vnto the Deuyll, And verely true  
seruice to Sathã do all they that rather  
will credit an heretyke, because he bryn-  
geth reason to the mayntenaunce of he-  
resye, the Gods owne worde by sayth, be-  
cause it is aboue reason, for the maynte-  
naunce of the truth. A true saythful chris-  
tian man oughte to credit more & onely  
worde of god, then his owne self, his owne  
reason, syght, fealing or any other sence  
(for these may be disceined & be oftymes)

¶ iiii.

yes,

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yea, moze then heauen and earth, and al  
the creatures in them: for Gods trueth  
is aboue all these. And true sayth leneth  
vnto the onely trueth of þe worde of God,  
& doth aske no wittnes of anye creature.  
for the hygh & great merit of faith stan-  
deth in that þe it cleaueth faste vnto gods  
trueth & holy worde for it self sake, & loo-  
keth for no triall or wittnes of reason: &  
will credit (in the doctrine of Chryst) the  
worde of God aboue all wit and reason,  
yea, aboue hys owne sealing, seing, con-  
fyrmyng, tastyng & aboue aungels & al other  
creatures, wherin the saythfull chrysten  
man most hyghly doeth prayse & please  
God. for the lesse wittnes and profe we  
requyre, the moze credit is geuen vnto  
hym whome we so credit, Euen so the  
lesse wittnes we haue in matters of faith  
the moze is our sayth and credit that we  
geue vnto God. And contrarywise the  
moze tryall we haue of our sayth, þe lesse  
is our sayth and the merit hereof. And  
where we will not beleue without wit-  
nes of our own reaso & lyes, there is no  
faith, but vnbelief, yea, if it be i matters  
taught vs i þe word of god or holy church,  
there is it dāpnable, for in so doing, we do  
not cōfesse gods trueth, but deny hi to be  
true. And

## of the blessed sacrament.

true. And cōsequently say y he is vnttrue  
And where we doe truste moze to oure  
owne witte, senses and reason then the  
wozde of god, and wpll not beleue it, be  
cause that we see it not oz touche it not,  
though the Scriptures teacheth vs the  
thyng playnly: then doe we preferre  
and beleue better our wytte, senses and  
reason, thē we doe goddes holy trueth,  
yea then God hymselfe, whyche is a  
great dishonoz vnto God.

And verely suche as wpll see ere they  
beleue, shal not haue that blessing that  
oure sauoure Chyyste promysed to all  
suche, as should beleue, and not desper  
to fele and see wpyth Thomas Didimus  
But suche beastly vnbeleuers shal bee  
cursed wpyth the wycked infidels and  
Turkes, whyche vndoughtedly would  
sone beeleue, if we coulde proue oure  
faith by reason and experyence. Finally  
we aunswere thys vnrasonable reason  
in matters of oure fayth, that though  
we fele not, neyther see, neyther tast not  
the bodye, fleshe and bones of Chyyste,  
yet may the very body, bloud and bones  
(and be verely also) in the blessed Sacra  
ment. For that body of Chyiste is nowe  
glozfyed, and is inuisible and vntouch  
able

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able: but what, when & where, our sauy-  
our Chryst wil. What maruel we at it:  
for that body (beeyng yet mortall and  
passible) was (when Chryst woulde) in-  
uisible, as when he passed throughtoute  
the Jewes, both at Nazareth when they  
would haue throwne hym down the hil,  
and also in the temple when they would  
haue stoned hym.

Luke. iiii.

Also he appeared in a strange and a  
glorious countenaunce when he was  
transfigured.

Luk. xxiii.  
Math. xvi.  
John. viii.

Neither coulde the two disciples go-  
ing to Emaus haue knowen hym but  
when he woulde: wherefore it foloweth  
not that though he be in the Sacrament  
that therefore we shoulde seale hym, or  
see hys bodye and fleshe, as we doe see,  
fele and taste mortall & corruptible fleshe.  
For he is in the blessed Sacramente to  
feade vs, not as doeth the corruptible  
bread the mortall body, to satisfye the  
voluptuous pleasure herof, and to bee  
consumed and turned into oure fleshe,  
but to bee the foode and meate, of oure  
soules through faith and charitie, and is  
vnder 8 formes of bread and wyne to sig-  
nifye to the outward eye, the inuisible  
presence of this spirituall & gostlye foode  
and



## of the blessed sacrament.

And celestially bread Chryst, whose body is hidden vnder those kyndes, and not seen in the perfit fourme; and therfore is there geuen a great place vnto fayth, and thele putteth away from vs by these formes (as Saincte Ambrose and Theophilacte say) when we shoulde receiue it, all horrible feare and dread to eate rawe fleshe and blood.

**A**lso the thirde reason.

The third reason declareth that such sorte of reasons agaynst the fayth, are much like vnto the vnfaythfull Jewes, who euer cryed vpon Chryst for miracles and for wonders, and yet when our sauiour shewed many miracles & wrought many wonders they beleued neuer the more, but abode obstinate still in their vnbelefe, and misconstrued the miracles of **C H R I S T**, and ascribed them to the deuill, euen so these Jewishe and paynishe people, they crye out for miracles And where there hath been very many shewed in sundry places of Chrystendome reported of Saynt Syprian, of Saincte Ambrose, and of other auncient wyrters, yea and many done of late yeres, whose playne and mosse euidente proues remaine yet to bee seen of all the worlde, yet yf the people shoulde see them

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them they would rather ascribe them to the deuill (as they haue done many feste miracles done here in England) rather then they would forsake theyr heresies and beleue the sayth Catholyke. Why doe not these murmuring & vnfaithfull mutterers aske and call for miracles to proue the other articles of their sayth? For the other haue been also in doubt and haue been impugned and reasoned against, by blasphemous heretickes, and are not beleued of Infidels and Turkes because they bee aboue reason. If we shoulde doubt in the Articles of oure sayth because that heretickes and Infidels haue taught the contrary, and misused the Scriptures and the Sacramentes, god yet sufferynge suche greates blasphemy and dishonour without plague or miracle, then mighte we doubt whether Chryste were the sonne of God or no. For what a greates number of Turkes and Heretickes haue and doe denye hym and blaspheme hym, and yet god sheweth no notable miracle neither to conuerthe them, neyther to establishe vs in oure sayth. For why? Thys oure sayth hath been sufficiently proued already by the miracles of Chryste and of his

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hys Apostles, and other holy saynctes,  
and we haue both the Scriptures and  
the holy gost in the Church that doeth  
teache vs all trueneth and verities. What  
merueile is it that our sauour Chyste  
doth suffer so great dishonoz of infidels  
& blasphemus heretickes vnto his be-  
ry body in the blessed Sacrament? For  
he yet beyng mortall and passible dyd  
suffer hys body and bloud to be as euill  
intreated and handled as the malycie  
of the Jewes could deuise, yet he plagued  
not them miraculously by and by, but  
suffred them for that tyme. It is no won-  
der though he suffer now hys bodye and  
bloud to be misused beeing impassible  
and immortall, and cannot suffer oz fele  
any paynes oz bodely harmes, though  
the Jewyshe Sacramentaryes shewe  
all the mischyeffe and malice they canne  
vnto the Sacramente, prouokynge and  
temptinge gods iustice to plague them.  
Therefore synallye we aunswere that  
lyke as our sauour Chyste suffred him-  
selfe to be crucified, and so remayned  
vpon the crosse most paynefully vntyll  
death for our redemption, and woulde  
not come down miraculously from the  
crosse (though he was able so to haue  
done)

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done) at y great blasphemous crynges of the Jewes to come downe by miracle that they might beleue that he was the sonne of god, and yet was he the verye sonne of god though he shewed no token then to them at their pleasures: Euen so though our sauour Chryste shewed no miracle for the reall pzesense of his blessed body in the holy Sacrament at the pleasure of such penithe and vnfaithful people, to confounde the blasphemye of heretickes, yet is he neuerthelesse in the holy Sacrament verely and really. For as he ascended the crosse not to woozke miracles noz to come Miraculously downe at the pleasure of the blasphemous Jewes, but to dye thereon for our redempcion: euen so he is verely in the Sacrament, not to woozke miracles at the pleasure of the vnfaithful people, but to bee the gostlye fode and heauenlye bread of the true and faithfull folke.

¶ To their fourth kynde of argumentes.

For as much as the obstinacy of these heretickes and the craft of their master the deuil is such, that where they are openly confuted & cōfounded & their heretical blasphemye & blasphemous heresye detected



## of the blessed sacrament.

directed & convinced by very learning &  
the infallible truth of y<sup>e</sup> word of god, yet  
as we wedded unto wyckednes, & bente  
to doe mischief, these false Apostles by y<sup>e</sup>  
subtil suggestiō of Sathan (who taketh  
by y<sup>e</sup> hym subtilly sometimes y<sup>e</sup> shape of  
an angel of light) would now make al y<sup>e</sup>  
world wene y<sup>e</sup> such leude losels & shame-  
ful liers because they burne boldly & die  
desperatly, were now newe made mar-  
tyrs. Therfore where y<sup>e</sup> scriptures w<sup>ch</sup> all  
their detorted & false gloses will not far-  
ner nor helpe to farder there falsehode,  
neither y<sup>e</sup> testimonies of y<sup>e</sup> holy aunciēt fa-  
thers wil make nothyng for the mainte-  
nauce of their heresie, & al theyr wise rea-  
sons wil not be worth a syg in matters of  
fayth, which transcend all reason & wit.  
Now, beyng therfore by iust lawes cast &  
condēned to burne for their obstinat here-  
sy, they goe about w<sup>ch</sup> a subtil sort of suf-  
fering of death, furnished & set forth w<sup>ch</sup> fai-  
ned holy gravity, dissembled mirth, prete-  
sed charity, & painted paciēs to perswade  
y<sup>e</sup> ignorant & vnsable people y<sup>e</sup> it were y<sup>e</sup>  
only veryty & truth for y<sup>e</sup> whyche they se  
these sinful liuers and wicked heretikes  
(iustly condēned) yet obstinately dyre: pea to  
make y<sup>e</sup> better shew vnto y<sup>e</sup> worlde, they  
brag

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hag and they boſt therein, as though they were persecuted for the trueth, and dyed lyke martirs of Chryſt. That (as S. Auguſtine ſayth) beyng couered and coloured wyth that cloke, they myghte ſteale the ſoner, and wyth moze eaſe. For they are rauening wolſes, and die not of charitie but of pryde and vayne gloze. Now beecaſe it is no ſmall matter to daly wyth death earnestly wythoute feare, and to play wyth hote burnynge fyre and to kepe pacpence, the whiche if any of theſe heretickes the devils deare darlynges could craftely do, the would he thinke, the game were his. Therfore the devil wyth all hys deuises beſtirreth hym to ſet out and to furnyſhe ſuch perſons that he hath appoynted to play the pageant, to decke them, and dreſſe them in their viſures and veſtures in theyr clokes & colours of ſimple ſhepe ſkins (for all is but diſſimulacion) leaſt any part of the woluiſh ſkyn, eares or tayle appeare any where vpon the ſkaffold of this their diſſimulacion. For yf that be ſpyed once (as it is very often) then is their worſhip loſt, and y devill diſapointed of hys purpoſe. Therfore he ſpyeth ſenderth to ſuch as are juſtly by y lawes condemned

## of the blessed sacrament.

condemned to the fier for their heresye  
obstinatly and stoutly defēded, some of h<sup>e</sup>  
blessed brotherhed as his ministers and  
messengers vnto h<sup>e</sup> prisō: where they, w<sup>th</sup>  
high laude & cōmēdaciōs, w<sup>th</sup> al prayse &  
glorious wordes so extol h<sup>e</sup> folish obstinat  
wretche of hys stoutnes & hygh grace &  
knowledge of Goddes trueth (as they  
terme it, whych is in dede ranke heresy)  
that the sonde, frantike vaine glorious  
fole w<sup>th</sup> such swete wordes, great glozpe  
and high prayse wereth euē very madde  
for vayne glozpe & inward delight herein.  
Then w<sup>th</sup> other gistes, good chere, &  
cherishinges (for they wyl spare for no  
cost) he is sone animated and so encour-  
aged y<sup>e</sup> lyke a bedlē madmā, he feareth  
not to fry. For he is broughte (by suche  
meanes) into such a folish paradise y<sup>e</sup> he  
thynkes verely himselfe so lyght, that he  
shat lepe out of the fyre into gods bosō:  
wher in very dede dying an obstynat he-  
reticke he lepeth like a flōuder out of the  
frying pan of temporall death into the  
perpetuall & vnguentchable fier of gods  
iustice. The he putterh on (though he  
can shantly weare it well) the visure of  
pretensed paciens, and that must be co-  
lonred w<sup>th</sup> dissembled myrth & laughs.

## A godly treatise

ter frō hē teth outward, to make hē worlde  
wene hē of a godlye fortitude he feareth  
not death. Now least thys forced paciēs  
should be spied i hē middes of their game  
some of these gannners dꝛynke thēselfes  
dꝛōke w̄ strōg dꝛike in fēde of hē godlye  
wyne of charitie & hē zeale of god: some  
also get thē gūne powder. oꝛ such vehemēt  
matter to spede them sone out of theyꝝ  
paynes, least hē bifures of their painted  
paciēs might fal of, & their woluisly face  
should bewray thē. Mozeouer though  
they neuer loued chastitie noꝝ purenes  
of lyfe, but allowed & mayntayned open  
horedome betwene Priestes and theyꝝ  
harlottes, & haue toꝛne in thēselfes the  
marriage garmēt receiued in baptisme,  
yet they must haue a long white Shirte  
down to hē foꝛe woꝛshipfully to walke to  
warde the fier, though the soule walke  
w̄ the deuill as blacke as pitche in euer  
lasting fyꝛe. Thus would they w̄ theyꝝ  
obstinat death (set foꝛth & furnishte wꝛth  
these & such other crafty colours & cloyes  
of fayne holines) make mē wene hē thei  
dꝛyed in a right quarrel, & hē their death  
in such soꝛt luffred, were a sufficiēt pꝛofe  
of the truth. We may see now how obsti  
nate pertinacy in defence of mischyele  
cōtēdeth by hē helpe of hē deuill to haue as



## o: the blessed sacrament.

invincible strength & power, as doth con-  
stancie in a good quarell: therefore it is ve-  
ry hard for the pore plain people to dis-  
cerne & iudge in such painted pageâtes  
(if they loke only vpon þe outward maner  
of the death) who desēdeth in their death  
þe truth as þe soldier of Chryst, & who for þe  
inapenteaunce of mischief playeth the chā-  
pio of the deuill. Yet I shall declare here  
breuely some notes & markes, whereby  
the reader may some tyme & redely spy þe suche  
as haue died of late obstinately for heresy  
& al such as shal die hereafter in like qua-  
rel be false prophetes, & rauenig wolues,  
be they neuer so craftely couered & wrap-  
ped in the lābes skins. The firste is (as  
Chryst sayeth) their fruites, þe is to save  
their life, which cānot lightly deceiue vs  
for lyke as it is impossible þe a good tree  
should bring forth euil frute, so is it impos-  
sible þe an euil tre should bring forth good  
fruite. Therefore where these lying map-  
sters & pleudprophetes doe glory before  
the world þe they are persecuted & do dye  
for the truth, as though almightie God  
had now of late be thought of some newe  
verities & truth, þe which þe holy gost wold  
not or could no haue taught (as Christe  
promised) þe church, al these. &c. I. peres.

Ch. ii. But

## A godly treatise

But now hath sent these woorthypful personages as new Apostles to teache vs this new found veritie, and to seale it by with their bloud (as they brag) like as h holy and very martirs of Christ dyd in tyme past ratifie the Catholike sayth of the Church w their patiente deathes. Thou shalte marke well therefore and compare together the lines of the very martirs of Christ and of these false Prophetes. If y finde not h holy & vertuous lyfe of h true martir, y is to say of a true Christen mā in hym, die he neuer so willingly, neuer so patiently, he is but a wolfe. a false Prophet, as. S. Augustine teacheth Dulcius. I (haue sayth he) I cā not tel how ofte, declared both in disputation and in my wytynges, that they cannot haue the death of very trewe martirs because they haue not the lyfe of good menne. The blessed Apostles of Christ sent abroad of hym as docters of the trueth, thoughte it not sufficiente to take by w patient sufferance the crosse of trouble and death for the trueth sake whych they taught, but they thoughte it necessary to folowe Chrystes most holy and most vertuous lyfe, and vndoubtedly their holy life & examples of vertue dyd

Augusti-  
nus in E,  
pistola. lvi  
ad Dulciū

## of the blessed sacrament.

did litle lesse ratifie & proue, befoze the  
world, their doctrine trow, the did their  
partiet death. Therfore these & all other  
holy martirs after the accorzyng vnto  
Christes their masters example, frequē  
ted oftē & vlsed much praiser: but our new  
made martirs teacheth y much prayer  
is but lip labour, & did what they coulde  
to pul almost by force out of mēs hādes  
prayer bookes & bedes, & set the y coulde  
not reade, whē they came to y churche to  
gale vpo y paynted scripture vpo y wals  
& at y last of special deuotiō would haue  
pulled down al places of praisers, & other  
meanes y might moue deuout myndes  
to praiser, & would haue had mē at praiser  
tyme appointed by y lawes, to lie lurkig  
(as they dooe yet at thys dape) vnder  
hedges, Lest y cōpany of honest & good  
mē in holy church might doe the good w  
their cōmē praisers. The very apostles &  
martirs of Christ (as their master byd  
hymselfe) taught y people to doe penāce  
& al kind of good woꝝkes, but these sape  
playnly y penance & good woꝝkes dero  
gareth y blessed merites of Chrystes bo  
dy and passyon. Therfore lest they with  
good lyfe & honesty might do any injury  
vnto y passion of Christ, they wyl be wel

## A godly treatise

ware how to shewe any point of honesty  
or to be to busy in good woꝝkes or chari-  
table dedes. And where the Apostles af-  
ter the ascensio of Chryst fasted much (as  
Chryst sayd they shoud) & chastned and  
subdued the body vnto the spirite, these  
when other good people (at tyme appoin-  
ted) doe dispose themselves to fast, then  
feade and feast they of deuocyon. The  
greater fast w<sup>th</sup> Chryste people, the grea-  
ter feast of fleshe, and hely Ioye among  
these fleshe mongers. And because they  
would shewe how obedient they be to al  
honeste lawes: whē other eate fishe, then  
eate they fleshe, when other eate fleshe,  
then eate they fishe. Finally they are so  
farre in loue w<sup>th</sup> vertue & honesty, & com-  
bzed w<sup>th</sup> so many good woꝝkes, y<sup>t</sup> they are  
not only ashamed of good lyfe in them-  
selues, lest they should be counted Pha-  
rises, but also they (in thys point worse  
then heathen Turkes) hate al vertue in  
other, & cannot be contēted (though they  
lyst not to doe well themselves) y<sup>t</sup> other  
might liue honestly & doe good woꝝkes  
by thē: but w<sup>th</sup> their mockes, iesses, ray-  
lyng, & tauntes, would deface & discour-  
rage (if they might) al other. Be not these  
now holy Apostles, woꝝthy & woꝝshipful  
witnesses



## of the blessed sacrament.

wyttnesses to teache vs the truth: muste  
not such godly and goodly lyfe, & loue of  
vertue haue an holy ende & a glazpous  
death? Yet would these wycked craftye  
dealers make y<sup>e</sup> world wene, y<sup>e</sup> after such  
a rauening & most manifest wycked &  
wolvish lyfe, they dyed lyke innocent  
lambes, & martirs of Chryst, & would al  
so y<sup>e</sup> because they obstinately dye in here-  
sy, as in a good quarrel, we shoulde be-  
leue y<sup>e</sup> false heresie were true sayth. But  
so might a strong stout these make vs be-  
leue y<sup>e</sup> thest were true dealyng and no  
synne, If he would (beeing cast & cōdem-  
ned by the law) stoutly and wythout re-  
pentance dye therein: as within fewe  
yeares a yong man of Englande appre-  
hended & iustly cōdemned in sflaunders  
for coining & cōterfaitig y<sup>e</sup> Emperours  
coyne, whē he was exorted to repent &  
to take paciētly his death, for hys offence  
cōmytted, he answered y<sup>e</sup> he would right  
gladly take paypēce in hys death: For I  
dye (saith he) by a law, but as for to repēt  
my fact & dede, I know not whi I shoulde  
For I bled but my craft & facultie, & ene-  
ry mā must lye by hys craft & facultye.  
Thus died he very paciētiely to mens  
sight, yet very noughtely and dampna-  
bly

## A godly treatise

ly wythout penaunce. Were not thys now a goodly pfe that counterfaying the kynges coyne were no synne: And hereby mighte we not properly proue that craftye pykyng of a mannes purse were no sinne before god, though he lost both hys eares, if he should play suche a pranke, to the worshop of all hys crafte vpon the pillery: Euē such pillory Apostles, craftye copners of olde herelyes, & adulterers of gods woorde and trueth, would make mē beleue because they dye obstinately for their deuelyshe dedes and heresie, it were the trueth and no heresy at al, to deny the very ryal presens of the verye bodye and blond of Chyste in the blessed Sacrament.

The seconde note and marke to spye these crafty wolues wrapped in shepes skins y would make themselves martirs is the very trew note of Chyestes shepe, Charitie, As he hymselfe sayth vnto hys disciples: In thys all men shall knowe that ye are my disciples, yf ye haue charitie one vnto an other. And the excellēt and most holy doctoz. S. Augustine, because many heretikes & specially the Donatistes boasted theselues (whē they were iustly punished for their wickednes) y they were persecuted as true martirs, &

## of the blessed sacrament.

lyke good sheperdes for the shepe and  
flocke of Christ, he teacheth vs to know  
such sorte of mad martirs & false shepe-  
hardes, and that by the witnessse of the  
apostle Paule. If ye will knowe (sayeth Augusti.  
he) what and howe ye shall esteeme these sermone. &  
(meaning the Donatistes) heare y good De verbis  
sheheard y apostle Paule. For euery domini.  
one that in passio do geue or suffer their  
bodies to be burnt, must not be thought  
and esteemed to haue shed hys bloude for  
the shepe of Chryste, but some rather a-  
gainste the shepe. If I shoulde (sayeth y  
Apostle) speake with the tounge of men &  
of aungels, and if I haue not charitie, I  
am lyke brasse geuyng a sounde, or lyke  
a symball ryngynge lyke a bell, & if I  
shoulde knowe all holy misteries, & had  
all prophesy & all sayth, so that I coulde  
moue mountaynes out of their places, if  
I haue not charitie, I am nothinge.  
That sayth that can moue mountaynes  
is a greate thyng, And verely these are  
greate thynges: but if I haue the with-  
oute charitie (sayeth y Apostle) not they,  
but I, am nothyng: But yet he hath not  
touched them that in theyr paynes and  
iust punishmentes do wrongefully and  
falsely tope & gloze in the name of mar-  
G v. tyrdome,

## A godly treatise

tyrdom; harke ye therfore howe he toucheth them, yea, he runneth the thorough. If I shall distribute, & geue (sayeth he) all that I haue to the poore, and shal geue my bodye euen to be burnt (nowe such be they) but marke what foloweth. And yett if I haue no charite, it auayleth oz profiteth me nothing. So they come to yppassyon, they come to the sheddyng of their blood, they come to the burnyng of their bodies, & yett it auayleth oz profiteth them nothyng, because charitie lacketh. But thereto charitie and all thynges profyt, take awaye charitie and nothyng profyteth. Thus are we taughte of saint Augustine, to discerne and to knowe when any so stoutly dyeth and would gloze as a martyr & as a good shephearde, whether he be a shephearde oz a wolfe. But nowe you will saye perhaps, that many of these were great almes men, & gaue much to the poore: yett doeth not all that proue that these had charitie. For y<sup>e</sup> holy Apostle sheweth playnly here that a man may geue al the good he hath to y<sup>e</sup> poore & yett haue no charitie at all. And the deuil, as he hath his bedes men and fasters, so hath he also hys Amners & almes men, whome Christ describeth vnto vs in the gospel,



## of the blessed sacrament.

gospel, & telleth vs plainly y in theyr false  
prayers, & almes dedes, they seke onely  
the prayse and vaine gloze of the world,  
and not the very honoz and loue of god.  
And as for these, though they gaue much  
yet was it but onelye, eyther to suche as  
were of their sect, either to intice such as  
they coulde to be of their heretical sorte.  
Thus these, though they semed to do de-  
des of charitie, yet because y such dedes  
proceded not of the pure loue of God to-  
ward his euen churche, but come of some  
other corrupte mynde, therefore it pro-  
ueth not the to haue charitie. The which  
if they want, neyther great almes, ney-  
ther yet theyr paynfull and wilful death  
can profit them. Notwithstanding their  
mad and franticke raylynge at the stake  
and sƿer agaynst the Popes holynesse, &  
agaynst bishops, priestes, agaynst al the  
clergy & all other catholyke people, doth  
declare manifestly what greate charitie  
they haue. Then may any wyle mā per-  
ceiue & see the wolues eares, though he  
would hyde him self neuer so couertly in  
the shepskin. And no meruayle, for whē  
the wolues arse is set on fyre & begineth  
to smarte, then wil he woluisshly barke &  
baule agaynst y shepheardes & shepe, &  
forgetteth

## A godly treatise

forgetteth to sayne as he did befoze to-  
blete lyke a shepe. Let not therefore the  
true shepe of Chryste truste noz belue  
suche false Apostles, speake they neuer  
so sweetely, loke they neuer so holily, dye  
they neuer so willingly and stoutly. For  
they are no martirs but verye mad and  
false heretykes.

The thynde note I marke to knowe  
these martyrs of the deuyl from the true  
martyrs of Chryste, is the cause oz quar-  
rell wherfoze they suffer: And this signi-  
fyed the holy apostle saint Peter in his  
fyfthe Epistle, the. iiii. chapter, where he  
sayeth: Moste deare-beloued start not  
from the faythe in the vehement heat oz  
feruency of persecucion (whyche is for  
your tryall and pzoofe) as though it were  
a straunge thynge that fortuneth vnto  
you. But rather as pertakers w Chryst  
in passions and paynes reioyce ye, that  
at hys apparition ye may reioyce and be  
glad: yf ye be reuiled for hys name sake,  
ye are blessed, for that thing that apper-  
tayneth to the honoure, glozie, & power  
of God, and hys spirite resteth vpon you.  
Let none of you suffer oz be punished as  
a thefe, a murderer or euill doer, oz co-  
uetous desyer of other mens good: But

if he

## of the blessed sacrament.

If he suffer as a christian man, lette hym  
not be ashamed, but let hym glorifie, or  
honoure God in that behalfe. Here in  
these wordes, the holy Apostle playnely  
sheweth vs, that such as our cause & qua-  
rell is wherefore we suffer paine, persecu-  
tion, or death, so haue we iust cause ey-  
ther in a good and godly quarrel to glory  
and reioyce, eyther in an euil & vngodly  
quarrell to be sorry and soze ashamed.  
Therefore though he willet vs too be  
stronge and stoute in the sayth in al per-  
secucion for Christes names sake and  
sayth, and to reioyce therein: For that  
someth (sayeth he) of the spirite of God  
to hys honor and glorye, Yet he biddeth  
vs to take hede wherefore and in what  
quarrell we do suffer, and how & where  
in we reioyce. For if theft, murder, mis-  
doing, naughtie lyfe, and suche other be  
our quarrell and the cause of our payne,  
persecucion or death, then haue we no  
iust cause to glory or reioyce therein, but  
to be sorry and ashamed. But if Christ be  
our cause, and hys christian catholycke  
sayth our quarrell, then we be partakers  
of Christes paynes and passions, & haue  
a iust cause to glory and be glad. For af-  
ter thys litle trouble and payne taken  
here

## A godly treatise

forgetteth to sayne as he did befoze to  
blete lyke a shepe. Let not therfore the  
true shepe of Chryste truste nor beleue  
suche false Apostles, speake they neuer  
so swetely, loke they neuer so holily, dye  
they neuer so willingly and stoutly. For  
they are no martirs but verye mad and  
false heretykes.

The thyrde note I marke to knowe  
these martyrs of the deuel from the true  
martyrs of Chryste, is the cause or quar-  
rell wherfoze they suffer: And this signi-  
fied the holy apostle saint Peter in his  
fyrste Epistle, the. iiii. chapter, where he  
sayeth: Moste deare beloved start not  
from the faythe in the vehement heat or  
feruency of perserucion (whyche is for  
your tryall and pzoofe) as though it were  
a straunge thynge that fortunied vnto  
you. But rather as pertakers w Chryst  
in passions and paynes reioyce ye, that  
at hys apparition ye may reioyce and be  
glad: yf ye be reuiled for hys name sake,  
ye are blessed, For that thing that apper-  
tayneth to the honoure, glozie, & power  
of God, and hys spirite resteth vpon you.  
Let none of you suffer or be punished as  
a thefe, a murderer or euill doer, or co-  
netous desyer of other mens good: But

if he



## of the blessed sacrament.

If he suffer as a christian man, lette hym  
not be ashamed, but let hym glorifie, or  
honoure God in that behalfe. Here in  
these wordes, the holy Apostle playnely  
sheweth vs, that such as our cause & qua-  
rell is wherfore we suffer paine, persecu-  
cion, or death, so haue we iust cause ey-  
ther in a good and godly quarrel to glory  
and reioyce, eyther in an euil & vngodly  
quarrell to be sorry and sore ashamed.  
Therfore though he willet vs too be  
stronge and stoute in the sayth in al per-  
secucion for Christes names sake and  
sayth, and to reioyce therein: For that  
someth (sayeth he) of the spirite of God  
to hys honoꝝ and glorye, Yet he biddeth  
vs to take hede wherfore and in what  
quarrell we do suffer, and how & where  
in we reioyce. For if theft, murder, mis-  
doing, naughtie lyfe, and suche other be  
our quarrell and the cause of our payne,  
persecucion or death, then haue we no  
iust cause to glory or reioyce therein, but  
to be sorry and ashamed. But if Christ be  
our cause, and hys christian catholycke  
sayth our quarrell, then we be pertakers  
of Christes paynes and passions, & haue  
a iust cause to glory and be glad. For af-  
ter thys litle trouble and payne taken  
here

## A godly treatise

here for hym, we shalbe glad and merye  
hereafter for euer w hym: Not because  
we do so stoutly and patiently dye, (for  
so may we do for thet, murder or here-  
sy) but because we dye strongly for his  
sayth, and patiently in hys quarrel. Let  
none of you (sayth the Apostle) suffer as  
a thefe, murderer or mildoer. &c. But yf  
he suffer as a Christian, let hym not bee  
ashamed. An vngodly cause & a shame-  
ful quarrel, as are thet, murder, synne,  
full lyfe and heresy, maketh a shamefull  
death, be it neuer so stoutly and paciētly  
taken: but a godly & honest cause & quar-  
rell maketh a glorious & a godly death  
be it neuer soo horrible and shamefull  
wozldly. Therfore by this note, & marke  
the holy aunciet fathers haue discerned  
and knowē alwayes the very true mar-  
tyrs of Christ, from the false heretykes,  
and very mad martyrs of the deuil. For  
the execrable heretykes in tyme passe,  
whyle yet these holy and blessed fathers  
lyued, the olde execrable heretykes, as y  
Mouatians in S. Ciprians tyme, y Do-  
natistes in S. Augustines tyme, and dy-  
uerse in the tyme of S. Barnarde, were  
wont as y detestable heretykes now in  
our time do, to offer the selfs redy to die,  
and

## of the blessed sacrament.

and did reioyce when they were punished and put to death iustly by lawes for their wicked heresyes. And verely for to glozy and reioyce in shamefull death for a detestable and wicked cause, & abhominable quarrel, is no kind of martyrdom, but as great a perversitie and madness as is in all the worlde, As S. Augustine writeth to Iustus where he saith: what thyng can there be moze miserable and puerse then not onely not too be ashamed, but also desyre to be commended (as the Donatistes do) for sufferinge paynes and punishmet for theyr iniquities and wickednes? and to be smitten with so meruelous blindnesse and ignorance, or els to haue so dānable audacitie and stoutnes, as though they woulde not or coulde not wel know and perceyue, that it is not the payne that maketh the very martyrs of Christ, but the cause or quarrell? Euen such dampnable audacitie & boldnes, suche fronte blyndenes and per silent presumption bringeth blyndelye oure busy bragging heretikes to shamefull burninge for theyr moste execrable, abhominable and detestable heresye, and yet woulde they (& such as they be) make vs beleue that they were martyrs, whome

## A godly treatise

Whome we se so maliciouslye dye for so  
mischeuous and pestilent matters. But  
euery mā, if he be not as mad or as bad  
as they, may wel perceyue that it is not  
the payne or deathe that maketh y mat-  
ter good and honest, but that matter &  
quarrell, if it be good and honest, it com-  
mendeth the payne and death patiently  
suffered. For if stout suffering of paine  
& death shoulde make the quarrel good,  
and comende the sufferer, the lyke death  
and lyke strutenes in sufferinge of lyke  
death must make bothe the quarrels, be  
they neuer so diuerse lyke good, & bothe  
the sufferers, what euer they be. commē-  
dable alyke. And then shoulde we make  
murder and martyrdom lyke good, & a  
murderer as good & as commēdable as  
a martir. For the lyke deathe oftentyme  
hath died both murderers and martirs,  
and as stoutly, yea moze stoutely too the  
world warde, mighte the murderer dye  
as the marty: then mighte the blasphemous  
and impenitent these that honge  
vpon the crosse with our sauour Christ,  
and dyed (as he semed) as stoutly as our  
Lord semed to do (who dyed most meke-  
ly) glozve in hys owne death, as in mar-  
tyrdome & being pertaker of lyke passio  
and



## of the blessed Sacrament.

and death, like to be partaker of like glory and kyngdome wyth our saviour Chryst, as. S. Paul sayth: If we suffer and dye wyth him that we might reigne and be glorified wyth hym. But now if we doe (as we ought to doe) wel weighe and consider the cause and quarrels of them both, we shall fynde that though they suffered like kinde of death, yet their quarrels and causes of their one kinde of death, were farre different and wonderful vnylike. Therfore the death on y<sup>e</sup> crosse of our saviour was moste holdest and moste glorious, and the same kinde of death on the crosse in y<sup>e</sup> blasphemous thefe was moste wycked and moste detestable. For the cause and quarrell of this thefes death was murder, sedition, and theft, but the cause and quarrell of our saviours death was the lyfe of the world, the gathering together the chyl dren of god, and to enriche vs with the treasure and ryches of heauen. This thefe dyed therfore a murderer, and no martyr, though he dyed stougly y<sup>e</sup> same kinde of death w<sup>th</sup> our saviour Chryste. And because y<sup>e</sup> he stougly blasphemed euill death, therfore after this shameful death on y<sup>e</sup> crosse here for his murder,

D. i.      theft,

## A godly treatise

theft, & sedicion, he is perpetually burnt  
also in hel for hys blasphemie. Euen suche  
martirs, are y<sup>e</sup> sedicious Sacramentaries  
& obstinat heretickes, whō y<sup>e</sup> godly lawes  
doe iustly cōdemne as most cōtagious  
& pestilēt mēbers, lest they should infecte  
& murder godly w<sup>th</sup> their pestiferous he-  
resy y<sup>e</sup> whole body. For suche theues seke  
nothyng els (our master Chyrist sayeth)  
but to steale, to murder, and to destroye,  
whose ende is not vnlike y<sup>e</sup> blasphemous  
these y<sup>e</sup> hong on y<sup>e</sup> left hand of our say-  
our, whych blasphemed vntill death. E-  
uen so these at y<sup>e</sup> stake & fyre they rāple &  
reuile, they curse & blaspheme vntill the  
last bzeath. Such sort of death & maner  
of dying be it neuer so gorgeously garni-  
shed, & paynted w<sup>th</sup> hipocritical patience,  
fayned mirth, coloured charitie, canne  
make thē no martirs of god, but declare  
them to be members of the deuill, sythe  
the matter wherefore they dye is moste  
mischeuous and manifest heresye. But  
we maye learne of Sayncte Augustyne  
who are the verye martirs of Chyriste.  
They are (sayth he) the very martyrs of  
whom Chyriste spake, where he sayed:  
blessed are they that suffer persecucion  
for ryghteousnesse sake. Not suche as  
suffer

## of the blessed Sacrament.

suffer for wyckednes, and for wycked de-  
nision and breache of Christen unitye,  
but such as suffer for ryghtuousnes sake:  
these are very martirs in dede. For Agar  
suffered persecucion for Sara, and the  
same was an holy woman that persecu-  
ted, and she an unrighteous womā that  
suffred. Is now the persecucion whych  
Agar iustly suffred worthy to be compa-  
red to the persecucion whych Dauid  
vniustly suffred of wycked Saul: vn-  
doughtedly there is a greate dyfference  
betwene hym and her, not because he  
suffred, but because he suffred for righte-  
ousnes sake. Psea our lord hymselfe was  
crucifyed wth theues, but thos: whom  
one passyon vpon the crosse coupled toge-  
ther, the cause why they suffred deuided  
and put great difference betwene them.  
Therfore that voyce in y<sup>e</sup> Psalme which  
sayeth: oh god iudge me and discern my  
cause. &c. is to be vnderstande of y<sup>e</sup> very  
true martirs desiring to bee discerned  
& knowe fro the false. Therfore he saith,  
discerne my cause: he sayd not discern  
my payne, but discern my cause. The  
payn of the vngodly & of y<sup>e</sup> wicked may  
be like vnto y<sup>e</sup> payne of the true martirs  
but y<sup>e</sup> cause of y<sup>e</sup> very martirs is farre vn-  
lyke,

## A godly treatise

lyke. These are S. Augustines wordes, where he manifestly sheweth that it is not the pain or death y maketh y martir but the holy cause and good quarel: neyther doth the paine or death stoutely suffered, make y matter good or righteous, for bothe good and bad, righteous & vnrighteous may stoutly dye one kynde of death: but as it is comonly and truly said he dieth wel that dieth in a good quarel, yet is it a world to se the peruersitie and blindnes of these betle blynd & obstinate heretikes, whych would make me wene that their matter were good and true, beynge very faile and naughty heresie, & they martirs because that they (by the helpe of the deuil) lustre obstinately lyke mad men to dye therein. And more madder men are they y will therfore beleue that such frankefoles do dye for the treuth, being openly conuicted and condemned for very false heresye, because y they lyke beelien mad bodyes reioyce & haue good sporte to fyre for felowship of other false heretikes, as syer Barnes, Anne Askew, John Boucher. And farther more, they also are very heretikes, and traytors before God, that do animate, incorage and comfort such execrable here



## of the blessed sacrament.

ble heretykes, woꝛthelpe condemned by  
the lawes, foꝛ theyꝛ pestilent heresie ob-  
stinately defended, commendinge theyꝛ  
presumptuous obstinacie, and heretical  
floutnes, exhortinge them to stande in  
their peruerse oppniō, and to dye stoutly  
in their moſte pestilente heresies, And  
suche as crieth out sediciously vnto thē:  
The Lord cōfort the, The Lorde strēgth  
the in hys true the, with other sedicious  
exclamations oꝛ secrete mutteringes.

foꝛ if any man should so animate oꝛ cō-  
forte a traitor, cōuicted & cōdēpned by  
law foꝛ treason, as these are foꝛ heresie,  
were not he a very traytour? And so are  
these very heretykes that thus cōforteth  
hym that is iustly condēpned foꝛ heresy,  
yea, & al such y make of these scismatical  
sacramentaries, and obstinate herety-  
kes, iustly condēned by y lawes to burn  
foꝛ theyꝛ heresie, holy martyꝛs. In ma-  
kyng them martyꝛs, thei make the pꝛin-  
ces vnder whose law these heretikes are  
woꝛthelpe burnt, to be playne tyꝛantes, &  
their iustices, & y executoꝛs of suche pay-  
nes, cruel tormenters. Let therefore all  
faythful subiectes, and true lege people  
take good hede, and be well ware what  
they speake, how they iudge, oꝛ animate

## A godly treatise

any heretyke or traytoꝝ conuicted, & co-  
demned by the law, if they wil errethw &  
auoyde the note and pele of heresie, sedi-  
ciō, and treason: let them not iudge such  
to dye well, noꝝ theyꝝ deaths honest and  
holy, whom the lawes hath iustly condē-  
ned, foꝝ theyꝝ wicked dedes and vngod-  
lynes: whose cause also and quarrell is  
none other, but execrable heresie or wic-  
ked dedes, but let them take good hede,  
and pray hartely to almighty God, that  
they fall not to lyke daunger. And also  
let them (as they are mooste bounden)  
praye vnto almighty God foꝝ the King  
and the Quenes maiesties mooste prol-  
perous health and preseruacion, whose  
continuall study and dayly endeouour is  
to mayntayn and auance the holy and  
catholyke religion, and byghe and true  
honoꝝ of God, too procure and preserue  
the health and wealthe of all theyꝝ true  
subiectes and pooze commons, too sup-  
presse and extincte all heresies & sediciō,  
and altho the gloꝝy of God, who euer be-  
loued, feared, honoured, and praysed of  
all creatures in all thinges, woꝝld with-  
oute ende. Amen.

CSJMS.

¶ Cum Privilegio per septennium.

